

**Collection of Historical
Documents in Relation with the
Syriac Orthodox Community in
the Late Period of the Ottoman
Empire**

Gorgias Eastern Christian Studies

24

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Documents in Relation with the
Syriac Orthodox Community in
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The Register of Mardin MS 1006

Iskandar Bcheiry



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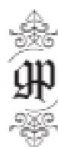
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INTRODUCTION

The social ethnic fabric of the Near East contains, like other places in the world, various ethnic and religious groups whose historical roots are traced far back in history. In this book, I will present a collection of unpublished historical lists in relation to the history of one of the Near Eastern communities, the orthodox Syriacs, during the late period of the Ottoman Empire. The Syriacs or Sūryānī referred to as Aramaeans, are the inhabitants of Syria and Mesopotamia who embraced Christianity in the first and second centuries. As a result of the Christological conflict in relation to the nature of Christ, the Syriac world was divided into two major parts in the fifth century: Syriac Orthodox also known in history as Jacobites and the Church of the East also known as the Nestorian Church. The Syriacs Orthodox were those who rejected the resolutions of the Council of Chalcedon in 451 on the nature of Christ, thus they were subject to Byzantine persecutions. In the second half of the sixth century the Syriac Orthodox church reorganized itself thanks to the efforts of Jacob Baradeus, who preached widely throughout the area, consolidating and reviving the Syriac Orthodox church.¹ The Arab Muslim conquest of the Byzantine and Persian territory in the Near East in the seventh century stopped the Byzantine persecutions. However, the Christian Syriacs as well as other Christian groups and Jews found themselves as “the people of the Book”, or *dimmi*, which is a legal term used to designate a protected non-Muslim under Muslim rule.² The Mongol invasions in the late fourteenth century caused great hardships, resulting in the destruction of many villages and

¹ Cf. FREND (1972), pp. 16–49; BROWNING (2003), pp. 143–144.

² Cf. YE'OR (1985), pp. 43–67.

cities populated by Syriacs whose demographic and geographic presence shrunk dramatically. After living under different Muslim states and dynasties such as Mamelukes, Turcomans, and Persians, the Syriac people were ruled by the Ottomans, whom after conquering Constantinople in 1453 put an end to the Byzantine Empire. The Ottoman Empire occupied the eastern part of Anatolia, Syria, Palestine and Egypt at the beginning of the 16th century. By the 19th century, we find the Syriac community had been greatly weakened and the greater part of them was found in south-east Anatolia, northern Iraq, and parts of west Syria.³ The 20th century brought with it radical events that enormously changed the life, culture, social, and religious aspects of the Syriacs. These events occurred when the Syriac community as well as other Christian communities lost a great number of its members during the First World War. They were victims of slaughter, forced conversion to Islam, and deportations. In addition to that, the twentieth century witnessed a massive Syriac immigration toward Europe and America. Many Syriacs lost contact with their relatives and members of the same family found themselves dispersed in distant places. However, more recently there has been greater interest in rediscovering some of the historical data on Syriac genealogy and communities, particularly from archives that date from Ottoman period.

THE IMPORTANCE OF THE SYRIAC ARCHIVES FOUND IN MARDIN

In the Ottoman Empire, Syriacs kept their own baptismal, marriage, funeral, and other records, but not all these have survived. However, many Syriac records can be found in various libraries, churches, and monasteries in the West and East, with a large concentration in Mardin, which was once the spiritual headquarters of the Syriac Christians and their patriarchate. These records relate to ecclesiastic aspects which include vital records such as: birth, baptism, marriage, and death records. In addition to such records, there are biographies of clergies, saints, notables,

³ Cf. JOSEPH (1983), p. 18.

writers, and copyists. Furthermore, the lists of ecclesiastic ordinations such as deacons, monks, nuns, priests, bishops, and patriarchs are included. The last major category present in Mardin's archives is documents relating to endowments and donations.

THE MANUSCRIPT: MARDIN ORTH. 1006

[illegible]

⁴ According to the manuscript catalogue of Dūlabānī, found in the library of the Forty Martyrs Church for the Syriac Orthodox in Mardin.

⁵ Sadad is a small town south east of Homs in Syria. See below pp. 42–44

⁶ Cf. SĀKĀ (1985), p. 175.

⁷ Monk 'Abd Allāh from Ṣāḍad, who became patriarch for the Syriac Orthodox Church in 1906. He was born in 1833 in Ṣāḍad near Homs in Syria. He became a monk at an early age, and was later ordained a priest, and taught in Edessa. He was appointed bishop of Jerusalem on September 3rd 1872 by Patriarch Peter IV and he was named Grīgūr'yūs. Between 1877 and 1893, Grīgūr'yūs 'Abd Allāh served as the bishop of Syria and then of Amid. After the deposition of Patriarch 'Abd al-Masīḥ II in 1903, bishop 'Abd Allāh was selected and consecrated Patriarch in 1906. He died on November 26th 1915. Cf. *Ibid.*, p. 178.

⁸ Diyarbakir is the largest city in southeastern Turkey. It is situated on the western bank of the Tigris River and is the seat of Diyarbakir province. Cf. KRIKORIAN (1977), pp. 18–23.

⁹ Bitlis is a town in south eastern Turkey at the same time is the capital of a Province with the same name. Cf. HOVANNISIAN (2001), pp. 2–3.

Allāh traveled from village to village collecting the mentioned dues; and registered the names of the heads of households according to their villages and the amount of their donations. All of these were listed in a special register entitled *ܩܕܝܫܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ* *statement of the register of the Syriac community which is under the rule of the Ottomans* and is published with an introduction and analysis in my previous work, BCHEIRY (2009).¹⁰

In addition to the patriarchal dues (fols. 1–172), the manuscript also contains a list of donations from Mardin to Dayr al-Za‘farān (fols. 173–185), a list of the names of the Syriac Orthodox households in Ḥamah, Ḥoms and its vicinity (fols. 185–200), a list of people from Diyarbakir, who paid their *badal* ‘askarī *military substitution fee* in 1891 (fols. 201–202), and a list of names of monks who lived in different locations in 1870 (fol. 205). In this book, the mentioned lists will be translated into English, with a study and analysis, with a focus on the onomastic aspect, followed by photos of the original Syriac Garšūnī text (fols. 173–205).

METHOD OF TRANSLITERATION

The personal names and locations which were mentioned in these lists will be transliterated into English according to how they were written in Syriac script. However, a few locations that will be presented according to their current form, such as: Ḥoms, Mardin, Diyarbakir, and Shiraz. Often, one name may be spelled, written, or shortened in a different way such as ‘Abd al-Masiḥ/‘Amsiḥ/Massū, ‘Abd al-Aḥad/Baḥdī/Baḥḥeh, or Ġirġis/ Ġirġū/Ġaġġī. This may produce inconsistency in the textual records; however, such variation in and of itself bespeaks of cultural phenomena that could be of interest. For the transliteration of the alphabet and the vocals of the Syriac language the following mode will be used:

¹⁰ Iskandar BCHEIRY, *The Syriac Orthodox Patriarchal Register of Dues of 1870* (Piscataway, N.J.: Gorgias Press, 2009).

Syriac	Upper case	Lower Case
ܐ	Ō A E I	ā
ܒ	Ĝ Ğ	ğ ğ
ܘ	W Ū	ū
ܚ	H	h
ܬ	T	t
ܝ	Y	ī
ܟ	K Ĥ	k ĥ
ܥ	ʿ	ʿ
ܣ	Ṣ	ṣ
ܨ	Ṣ̈	ṣ̈
ܠ	Ṭ	ṭ

I would like to clarify that I used the following character ā to represent the Syriac letter ܐ that stand for the original Arabic letter ع.

CHAPTER 1:

LIST OF DONORS FROM MARDIN FOR THE RECONSTRUCTION OF DAYR AL-ZA'FARĀN IN 1872

The first of the four unpublished documents found in Ms. Mardin Orth. 1006 folios 173–185, is entitled:

ܠܝܫܬ ܠܥܬܐ ܕܝܠܐ ܐܝܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

List of the collection gathered from Mardin, by our lord patriarch Buṭrus for the reconstruction of Dayr al-Za'farān. He (the patriarch) started to collect the mentioned collection in June 15th 1872 of Christian era²².

This list is an important historical source not only for the Syriac community, but also for the history of Mardin in the nineteenth century. It is also a noteworthy piece of information that sheds light on the historical context of modernizing the Syriac community in the second half of the nineteenth century. This modernization occurred through different processes; specifically, the opening of schools among the Syrians and the adoption of the European-introduced printing press brought to Dayr al-Za'farān, which was the spiritual and educational center for the Syrians, brought about major social transformations in the Syriac community during the nineteenth and early twentieth century.

I. HISTORICAL BACKGROUND

The city of Mardin

The historical and geographical framework of the mentioned document is the city of Mardin, which is located in Upper Mesopotamia or al-Ġazīrah, in modern day southeast Turkey near the Syrian border. The city is situated at about 3600 feet above sea

level on a rugged browed and impregnable green hill; the grassy plain in the valley below is known as the Sea of Mardin. The ancient Syriac name of the city is Merdā, a word of likely Persian origin meaning warrior or brave. The city was mentioned for the first time by Ammianus Marcellinus (xix, 9, 4) during the time of Emperor Constantius (337–361). The town remained an important Roman and Byzantine military post near the border with Persia until the first half of the seventh century. The Muslims occupied the fortress of Mardin in 640, and in 750 Mardin was mentioned in connection with a rebellion in Upper Mesopotamia. The Arab geographers give little information about Mardin, but they emphasize its economical importance. The city passed under many dominions such as the Marwanids, Seljuks, and Artukids. Mardin was subject to destruction by Timūr in 1401; however the upper fortress was never taken. In 1507 all the lands as far as Malatya were conquered by Šāh Ismāʿīl.¹ After the battle of Chaldiran in 1514, the Persian authority was defeated, and Mardin with its fortress was occupied by the Ottomans in 1516. In the Baghdad campaign of 1534, Mardin was created as *Sanjak* and included in the *Eyalet* of Diyarbakir. In the eighteenth century, Mardin became a dependency of the Pasha of Baghdad until 1870 becoming a *Sanjak* of the *Eyalet* of Diyarbakir. It had 5 districts: Mardin, Nusaybin, Ġazīrah, Medyāt and Avine.²

The Syriac community of Mardin in the nineteenth century

Mardin and its vicinity have played an important part in the history of Syriacs in North Mesopotamia. In this area there are some churches and monasteries that date to the fourth century. The region had a Syriac Orthodox bishop by 684. Toward the middle of the twelfth century, numerous monasteries and churches were restored near the city by bishop John of Mardā.³ In 1171 the Syriac

¹ Šāh Ismāʿīl was Šāh of Persia (1501–1527), and the founder of the Safavid Empire, which survived until 1736. Cf. Peter Malcolm HOLT, Ann K. S. LAMBERTON and Bernard LEWIS, *The Cambridge history of Islam, Part 1* (Cambridge: University Press, 1978), p. 401.

² Cf. EI² (1989), V, pp. 424a–428b.

³ Cf. VÖÖBUS (1976), pp. 212–222.

Orthodox patriarchate was transferred from Diyarbakir to Mardin. And in 1207 it was moved to Dayr al-Za'farān, 5 miles east of Mardin. In the early nineteenth century, Buckingham, an English traveler who visited the city of Mardin, found that:

"...the population of the city is almost twenty thousand of which, two-thirds at least are Mohammedans, and the remainder are composed of Christians and Jews. Of the Syrians, there are reckoned two thousand houses, of the Armenians five hundred, of the Armenian Catholics one thousand, of the Chaldeans or Nestorians three hundred, and of the Jews four hundred. Each of these have their respective churches and priests, and the Syrians have two churches in town, and two convents a little way out of it, beside many churches in the neighboring villages".⁴

In his first visit to Mardin, Horatio Southgate estimated that the population of the city was three thousand families of which five hundred are Armenian Catholic, four hundred Jacobite, two hundred and fifty Syrian Catholic, one hundred Chaldean, ten Jewish, and the rest Muslims. In his second visit in 1844, Southgate sees that the Christian population of the city declined. According to him, there were 500 Catholic Armenian families, 454 Syriac Orthodox, 200 Catholic Syriac, and 40 Chaldean.⁵ In 1870 Professor Socin was informed in the town that there were 600 Jacobites, 300 Catholic Armenian, 200 Catholic Syrian, 30 Chaldean and 57 protestant families. However, Mardin was the chief center of the Syriacs, with Southgate commenting:

"...besides its own population of two thousand Jacobites, it is the nearest point of communication with the thirty thousand inhabiting the mountains of Tour, besides about five thousand living in the vicinity of monasteries, and the villagers on the plain of Sinjar and in the immediate neighborhood of Mardin, who may be estimated at six thousand more. The Jacobite population of Mossoul, Diarbekir, Kharpout, and Orfa,

⁴ BUCKINGHAM (1827), pp. 191–192.

⁵ SOUTHGATE (1856), p. 217.

embracing nearly twelve thousand souls, is also accessible from this point. There cannot, therefore, be less than fifty-five thousand Jacobites comprised within a circle of a few days' journey from Mardin, besides about twenty-five hundred Syrian Catholics, dwelling within the same compass".⁶

Dayr al-Za'farān

The region of Mardin contains many monasteries and convents; the most well-known of these is Dayr al-Za'farān, which is situated 5 miles east from the city on the slopes overlooking the Mesopotamian plains. The original structure on the site was a Roman fortress that dates to the fifth century A.D., which was built to protect the Roman frontier from a Persian invasion. In this fort, there was a small church called Morī Šlaymūn where there were some of the Saint relics. The fort was destroyed when the Persians dominated the region in 607 and remained deserted until Ḥananyyā, the bishop of Kafartūtā,⁷ purchased the building in the eighth century and converted it into a monastery. The bishop oversaw the maintenance of the monastery and even planted many kinds of trees around it. During his time, 80 monks resided in this monastery. Since that period and until today, the monastery has been known by the name of Bishop Ḥananyyā. From 1160 until 1932, the monastery became the seat of the Syriac Orthodox Patriarch. It was described by George Percy Badger an English traveler who visited it in the middle of the nineteenth century, as a plain, square, substantial building that is outwardly devoid of any architectural ornament.⁸

⁶ SOUTHGATE (1840), II, p. 275.

⁷ Kafartūtā is a small town located south of Mardin in Turkey.

⁸ Cf. BADGER (1852), I, p. 50.

Establishing Schools among the Syriacs in the Nineteenth Century

During the Patriarchate of Elyyās II (1838–1847),⁹ efforts were spent to establish schools among the Syriacs in Southeast Anatolia and north Iraq. Southgate, an American missionary, explains the reason of these mentioned efforts by stating:

“The origin of the school was in this manner: When the Patriarch was in Constantinople in 1838, the Armenian Patriarch expostulated with him on the state of the nation, and among other things said to him, that a people without schools must inevitably decline. The remark sunk deep into the mind of the Patriarch, and was never forgotten. On his journey home, he visited most of the places where Syrians are to be found, and in every place established a school. They are of course on a very humble scale”.¹⁰

However, the reason for opening schools among the Syriacs goes much beyond the advice of the Armenian patriarch. In the first half of the nineteenth century, the catholic missionaries succeeded in diminishing the Syriac Orthodox church by converting many of its members to the catholic faith by focusing on educational and medical services offered to Near East Christians. Thus, Catholicism became a real threat to the Syriac Orthodox Church which was suffering from a state of ignorance and poverty. To reinforce and strengthen his community, Patriarch Elyyās sought the help of protestant missionaries in establishing and supporting schools among the Syriacs. At that time, an Episcopal mission was established and lead by Southgate, which was aimed *to preach the Gospel and clean the theological corruption from amongst the Syriac*. The contact with the patriarchate was through bishop Bihnām from Mosul, who was sent by his patriarch to reside in Istanbul, the operative center of Southgate.¹¹

⁹ Patriarch Ignatius Elyyās II Hindī from Mosul 1838–1847. Cf. SĀKĀ (1985), pp. 174–175.

¹⁰ SOUTHGATE (1844), p. 203.

¹¹ Cf. JOSEPH (1983), p. 18.

Dayr Al-Za'farān:**the Center of the Patriarchal Educational Efforts**

In this period, the monastery of Dayr al-Za'farān was inhabited with many students who were taught different subjects of ecclesiastic sciences. The historical chronicle of the Syriac Orthodox Church narrates that during the patriarchate of Elyyās from Mosul (1838–1847), Dayr al-Za'farān was populated with more than 100 priests, monks, and deacons, with the patriarch himself securing skilled teachers to teach students spiritual and liturgical subjects, such as Seweriyūs from the monastery of Morī Malkē and Cyril 'Abd al-Nūr from Arbō.¹² During his visit to the monastery, Southgate gave this testimony about the life which occurred in the monastery:

"There were, at the time of my visit, twenty-five monks belonging to the monastery of Zafran, but only five of them were resident; the rest were scattered in the villages, performing the duties of priests in vacant parishes. Of the five remaining, only one was a priest, the rest deacons and lay brethren. They were all employed in teaching. Each of the five had a class of five boys (twenty-five in all) who had been gathered from different and distant places, for instruction. They were taught and maintained at the expense of the monastery. That in the monastery, which was intended to be of a higher order than the others, provides instruction in ancient Syriac, Arabic, and penmanship, but the first is very imperfectly taught from want of good teachers and text-books, and the whole is not sufficient to supply the first rudiments of knowledge. Neither of the languages is taught grammatically. The pupil first learns to repeat the words, which in plain Arabic composition he understands, because it is the vernacular tongue, but in Syriac he knows nothing of. He repeats them by rote, as a parrot talks, and in some instances afterwards learns a little of the meaning; but, in general, his own language is an unknown tongue to him. He is thus enabled to join in the services of his Church, and can repeat

¹² Cf. DOULABANI (1990), p. 252.

the Creed, the Lord's Prayer, the Trisagion, and some other portions of the services, from memory".¹³

Patriarch Elyyās was planning to enlarge the monastery to be a place for more students; however, he died in 1847 before this was realized and he was succeeded by patriarch Ya'qūb II (1847–1871),¹⁴ who was not enthusiastic about spending money to reconstruct Dayr al-Za'farān or to establish a strong school in the monastery as his predecessor desired. According to ecclesiastic history, patriarch Ya'qūb II had two reasons for his discouragement. First, the intention of the new patriarch was to move to Amid, the capital of the province, and not to keep the patriarchate in Dayr al-Za'farān. He was more interested in building new sections and rooms in the church of St. Mary in Diyarbakir, and purchasing properties there, rather than in reconstructing Dayr al-Za'farān. Second, he had to pay debt on behalf of patriarch Elyyās; therefore he did not want to spend more money on rebuilding the monastery. In addition, he did not want young people coming to the monastery and disturbing the life of the monks. This was the exact opposite of what the Mardinian families desired, who asked the patriarch to rebuild the monastery of al-Za'farān and to establish a school in it in order to attract new students and clergy to come and to dwell there as the situation was during the patriarchate of Elyyās. However, the patriarch left the monastery and went to Diyarbakir, the center of the province, making its church of St. Mary his patriarchal residence, leaving the monastery almost empty. This created tension with the people of Mardin who wrote to the bishop of Homs, Julius Peter,¹⁵ to come to Mardin and see what if he can help preserve Mardin's status. However, the bishop Julius Peter did not want to involve himself in

¹³ SOUTHGATE (1844), p. 203.

¹⁴ Patriarch Ya'qūb II Kasbū from Qal'it Mārā 1847–1871. Cf. SĀKĀ (1985), p.175.

¹⁵ Bishop Julius Peter is the future patriarch Peter IV (1872–1884), see below note 17.

this issue, particularly because it would have been against the wishes of the patriarch.¹⁶

**The reconstruction of Dayr al-Za'farān
during the patriarchate of Peter IV (1872–1894)**

In 1872 patriarch Ya'qūb II died in Amid and was succeeded by patriarch Peter IV (1872–1894).¹⁷ When the bishops gathered in the monastery of al-Za'farān to consecrate bishop Peter, they asked him to promise that he will rebuild the monastery, bring a printing press, and establish a canonical school at the monastery. The bishop told them that he could not promise but he would do whatever God would enable him to do; if he failed in this matter he would resign and the bishops can choose another person that would enable this request and he would joyfully serve him. The bishops liked his answer and he was consecrated patriarch of Antioch for the Syrians on the 4th of June of 1872 on the day of Pentecost.

After his consecration, patriarch Peter IV went to Mardin and talked with the local noblemen about rebuilding the monastery. At the beginning, the locals were hesitant about the idea; however, with his encouragement they accepted. He chose some people to go with him to collect donations for the project, and one person chosen was Gabrāyel son of deacon Eliyyā Dūlabānī to be responsible for the collection.¹⁸ After collecting in Mardin, he

¹⁶ Cf. DOULABANI (1990), p. 259.

¹⁷ Ignatius Peter IV (1872–1894). He was born in Ṭūr'Abdīn and became monk in Dayr al-Za'farān Monastery where he was ordained a priest. In 1846 he was ordained a Metropolitan of Syria and was named Yūlyūs. In 1872 bishop Yūlyūs Peter was elected patriarch and was named Ignatius. In 1874 he visited England, and in 1875 visited Malabar, India where he stayed two years. In 1894 Patriarch Peter IV died at the age of 96 and was buried in the monastery of Dayr al-Za'farān. Cf. TAYLOR (2006), p. 176.

¹⁸ He is Gabrāyel son of Eliyyā son of Yūnān Dūlabānī. He was ordained priest for the church of forty martyrs by the hands of the patriarch Peter IV in September 6th 1887. Cf. DOULABANI (1994^b), p. 168, and DOULABANI (1994^a), p. 345.

called on a Syriac architect named ‘Abd al-Masīh son of Yūnān Sūmoq Daqnō and gave him the order to destroy the southern side of the wall of the monastery and then start its reconstruction. He appointed bishop Cyril Gewargīs to manage the internal matters of the construction and responsibility of rebuilding. And for the responsibility of expenses, he appointed the nobleman ‘Abd al-Aḥad son of deacon ‘Abd Mšīhō Qašō. He then called the architect and made an agreement for 90000 piasters, in addition to what was already spent. Then, the patriarch went to Ṭūr‘Abdīn,¹⁹ Bšeriyyah,²⁰ and Diyarbakir and gathered donations for the reconstruction of the monastery.²¹

II. LIST OF DONATIONS

In the following table, we have the list of donations which were gathered by the patriarch in Mardin; and dated on June 1872. In this list, the amounts of the donations are attached to the names of the donors.

Malkī Qas Elyyās	1120
Ḥannā Hadāyā	784
Maqdesī Malkī Qal‘at Malḥū	560
Ḥannā Ġazrlū	784

¹⁹ Ṭūr‘Abdīn is a hill that stretches as a plateau from the Tigris River in the north into the southern plain, which borders the foothills of the plateau near the Syrian border and stretches from Mardin district in the west to the city of Cizre in the east. Cf. BCHEIRY (2009), p. 30.

²⁰ Al-Bšeriyyah is a region that stretches from the river of Batman Su in the west, to Ġarzān Su in the east, and from Kuzluk in the north to the Tigris in the south. Today, it is situated within the border of the district of Batman and Besiri within the province of Batman in south-east Turkey. Cf. *Ibid.*, p. 31.

²¹ Cf. DOULABANI (1990), pp. 261–263.

Šammās Malkī al-Dūlabānī ²²	560
Bahḥeh Hadāyā	560
Išū‘ al-Dūlabānī	560
Ġirġis ‘Abd al-Aḥad Kābūs	560
Elyyās Maqdesī ‘Abd al-Nūr	448
Ḥannā ‘Abd al-Nūr	560
Ḥannūš Ibn “son of” Ḥannāšah al-Ḥalāwġī	280
Ġirġū Šammās Hindī	336
Maqdesī ‘Abd al-Aḥad Maṣṣūr	168
‘Aġġī al-Nāšif	280
Eliyyā ‘Abd al-Nūr Tannūrgī	224
‘Amsīḥ Ḥamāmī	224
Maḥḥī and Bihnām sons of Ġirġū Maqdesī Antūn	60
Lūlī Qatirġī	168
Malkī Amāšiyā	40
Maqdesī Tūmā al-Quwāq	224
‘Amsīḥ Zahqī Mārānī	112
Malkī Tarziyyah	11
Ibrāhīm Ġirġū Aḥū	112
Ḥannā and Būluṣ sons of Maqdesī ‘Amsīḥ Znīḥ	112

²² He is the brother of Gabrāyel son of Eliyyā son of Yūnān Dūlabānī, who was given the responsibility for collecting the donations with the patriarch. Cf. DOULABANI (1994^b), p. 173.

Yüsef Bihnān al-Munayyirgī	112
Ḥannā Ġibrāyel Ġargūr which is also known as Ibn “son of” al-Baṣṭah	168
Eliyyā Zahqū Naḥet gave couple of chandeliers	1127
Malkī, Bāhī and Awsī from the household of Mallūh	224
Malkī son of Maqdesī Mīhāyel Naḥet	70
Lūlū son of Sa’dū Ġarīb	80
Ġabī and deacon Sa’īd sons of Ibrāhīm Hadāyā	135
Ḥannā son of Buṭrus Qarmī	89
Awsī son of Qas (priest) Ḥannā	224
Lūlū son of Maqdesī Ayyūb	112
Maqdesī Malkī son of Ġirgis Garūm	224
Maqdesī Ġirgis son of Maqdesī Ḥannā Gūgī	168
Ġirgis Qas Elyyās	112
Maqdesī Ḥannā Ġargūr	56
Maqdesī Malkū and Maqdesī Ya’qūb sons of Eliyyā Šāhū	
Yüsef Šāhib	45
Baḥḥeh Ašlāh	112
Malkī Ġargū ‘Abdū	82
Ġirgis ‘Isā Tūšān	80
Elyyās Tūšān	11
‘Amūs ‘Abdū Tūšān	50
Dāwud Šammū	22

Malkī al-Aṣāgī	44
Ġirġis son of Iṣū' al-Mešmeš.	100
Mūrād son of Bāhī Tannūrġī	67
'Amsīh son of Mūrād Tannūrġī: also (gave) two Kilos of barley	250
Maqdesī Ya'qūb Ġassālī	224
Mālī son of Maqdesī Eliyyā	26
Maqdesī Ishāq Ḥalāwġī	268
Lūlī Qatīrġī	224
Ibrāhīm Ishāq Ḥalāwġī	163
Maqdesī Malkī brother of Eliyyā Qatīrġī	44
Ibrāhīm Ġibrāyel Ḥideršah	448
Maqdesī Malkī Ġirbāqah	111
Ġirġū Qattūm	44
Eliyyā Kawkab	55
His son Ya'qūb	55
Maqdesī Sa'īd Yāqīn	280
Ġirġis Šammās Ya'qūb	200
Maqdesī Lūlū and Maqdesī Sa'īd Šilāzī	111
Sa'īd son of Mūrū Šammsī	
Ḥannā son of 'Abd al-Aḥad Šammsī	
His brother Awsī	
Bihnān son of Ḥannā Naḥet	112
Dāwud son of Ḥannā Safar Šammsī	100
Maqdesī Bīdrūs	
Maqdesī Lūlū Ġarzallū	100
Mihāyel Ġarġūr	

Ġirġis Samnī Šammsī	112
Maqdesī Sa'dū son of Yūsef Ġarzallū	50
'Amsīh son of Ya'qūb al-Šāyeġ	67
Ḥannā Warātī	540
Awsī Maqdesī Eliyyā 'Aġmū	280
'Isā Būdāġ Šammsī	80
Šammās Mūrād son of Qas (priest) Ishāq Šānī' al-Asquf	50
Yūsef Ya'qūb Hadāyā	50
Maqdesī Yūnān son Ġarġūsī Hadāyā	224
Šā'ū Medyātī	70
Maqdesī Yūsef Qūġsarlī	300
Malkī Ġirġū Ḥazmī	168
Naṣrī son of Eliyyā Kūmarī	50
Maqdesī Yūnān Kūmarī	210
'Asī Aḥmar Daqnū	279
Yūsef Ġulū and his brother Ḥannā	109
Elyyās al-Munayyirġī	44
Ġaġġī Ḥallī	22
Malkī son of Ġarġūsī Qūġsarlī	220
Ḥannā son of Šammās Yūnān Qārūšī	55
Ḥannā son of Sākū	30
Atū Ġarīb	45
Allū Na'ilband	112
Maqdesī Lūhū son of Ġabrū	100
Awsī Na'ilband	60

Lülû Tarzî	150
‘Amûs Martî	56
Lülû Ğirġû Tûmâ	56
Ġabî son of Awsî Işû‘ al-Ĥaddâd	180
Ġabî son of Maqdesî ‘Abd al-Aḥad Işû‘ al-Ĥaddâd	180
Baḥḥeh son of Maḥḥî al-Ĥaddâd	56
Ġaġġî Maṭlûb	100
‘Amûs Šārastân	550
Ya‘qûb son of Gawriyyah	224
Lülû Qas (priest) Tûmâ	224
Maqdesî Lülû Sittû	350
Maqdesî Sa‘dû Ba‘lû and his son Naşrî	280
Elyyâs son of ‘Amsih Sumûnû	66
Ya‘qûb son of Maqdesî Baḥdî al-A‘raġ	33
Maqdesî Arû	44
Maqdesî Allû Ĥazzûm	
Maqdesî Malkî Bâhî	300
Ġaġġî al-Fatfat	56
Maqdesî Mihû son of Eylî	22
Maqdesî Sa‘dû Qâwûġ	70
Maqdesî Ġirġis Ĥazzûm	70
Šam‘ûn son of deacon Ġirġû	22
Maqdesî Malkî Gawrû	392
Ġirġû Ġargûr	60
His brother Lülû	60
Baḥḥeh son of Maqdesî Ġabrû Ṭabû	56

Malkī al-Qas	112
ʿAmūs Ḥazzūm	67
Ġirġis and Mattī sons of Qas (priest) Bihnām	100
Maqdesī Ġirġis Asbīr	112
Maqdesī Miḥā son of Qas (priest) ʿAmsīḥ	25
Dāwud son of Maqdesī Ġirġis Halūlī	112
Maqdesī Ġirġis ʿArʿūr	22
Awsi Qarāġullī	66
Malkī son of Ḥannā Ṭabū	33
Yāsū Ġillī	112
Maqdesī Malkī Maʿmārbāšī son of Maqdesī Baḥdī Ḥideršah	224
His brother Zahqī	200
Ġirġis son of Maqdesī Miḥāyel, nephew of Ḥannā Ġallū	80
Maqdesī ʿAmsīḥ Ṭabū	50
Maqdesī Mūsā Safar	56
Malkī Rāhib Ḥallū	336
Maqdesī Elyyās ʿAġmū	44
Lūlū Baṣṣmaġī	33
Lūlū Naʿnūn	
Maqdesī Yūsef Quryū	30
Maqdesī Baḥdūšī Qāwūġ	160
Zahq son of Yāsū Mālū	31
Ġaġġī Yaʿqūb al-Dirāwī	60
Yūnān Ḥbayz al-Dayr	80

Malkī Marrūmah	41
Household of Ġabrū Manū	50
Hunī al-Dirāwī	30
Malkī Bāhī Haymū	40
Ġaġġī Maqdesī Miḥāyel Šabāġ Ġarzū	166
His brother Maqdesī Malkī	100
Maqdesī Tūmā Haġġār	120
Maqdesī Elyyās son of Dūnū	60
Malkū Lūlū Ḥisnī	40
Awsī Boġūs	168
Maqdesī Maḥḥī Nāšif	90
Baḥḥeh Šārūḥān	120
Ġaġġī son of Malak, nephew of Yasmīn	20
Bāhī deacon ‘Abd al-Aḥad	336
Malkī Nāšif	40
Sa’dū son of Aylū Šammsī	70
Malkī Saydeh al-Dallālī	44
Sa’dū son of Bā’sūlū	5
Ġaġġī Battiyū	50
Lūlū Qas (priest) Malkī	60
Ġabbūr Ġarġūr	60
Ḥannū Lūlū al-Sā’ūr	168
Ġibrāyel Sīrās	206
Lūlū Rāhib Ḥallū	200
Maqdesī Sa’dū son of Miḥī Wardī	224
Yūsef ‘Amūn	445

Ġabbūr Zakkū	150
Nānū Yatīm from household of Ašlāh	22
‘Amsī Lūlū Safar	22
Sa’dū Šayṭān Maqdesī	50
His brother Ya’qūb	34
Ḥannā Yāsū al-Sahlī	100
Malkī ‘Aḡīn	22
The household of Ġilang Faqīr	
Ḥannā Sīmū	30
Ḥannūšī Sa’dū Ġargūm	60
Awsī Ma’sirtāwī	22
Elyyās Awsī Yāsmīn Šammsī	30
Malkī Ḥaḍārī	50
Maqdesī Ibrāhīm son of Šanhūr	22
D[ā]wūd Eliyyā Šaher Behyāsī	100
Ya’qūb Lūlū Safar	44
Ġaḡḡī Mīhū al-Mšaqa’ which means also Ġā’ū	70
Mūrī Maqdesī Ġaḡḡī Ġānū	44
Bāhnī son of Bāhnū	100
Ya’qūb Ḥannā ‘Āmūn	120
Dāwud Badlīsī	112
Baḥḥeh al-Kūbbī	60
Sa’ūdī Zakkū	111
Ya’qūb al-Šammās Ġirḡis	112
Malkī Kabābā	224

Awsī Ġabrū al-Barbūq	140
Maḥḥī son of Baḥḥeh al-Gābūs Bābūgeğ	112
Ġirğū Şafanyā	
Baḥḥeh Ḥazzūmī	100
Ġabrāyel Ġālīnū	50
Lūlū son of Ġabrū Bakrāğī	50
Deacon Malkī son of Ġargūsī Ġaqqī	111
Ḥannā ‘Amsih Rās al-Abyad	30
Sa‘ūdī son of ‘Abd Allāh Mirdīš	60
Ḥannā Ḥālīlū	50
Ġirğis Yatīm Allū Ḥālīlū	80
Eliyyā son of Nānū Aşlāḥ	120
Ġibrāyel Ġaqqī	22
Yüsef al-Qantār	560
‘Abbūdī Mīḥū al-‘Allāf	224
Maqdesī Yüsef son of Ġal‘ū	326
Malkī son of Maqdesī ‘Amsih al-Başşmağī	200
Ġağğī son of Baḥḥeh al-Qas	112
Lūlū son of Ġirğis ‘Abd al-Nūr	80
Ġirğis Bihnān the nephew of bishop Ḥannā	60
Maqdesī Dāwud Adam	112
Maqdesī ‘Amsih son of Ibrāhīm Ahrūn	100
Maqdesī Malkī Başşmağī	50
Maqdesī Ḥantūšī	44
Bihnān the nephew of Ya‘qūb Qarā İşū‘	60
Barwān son of Ḥannā Kūlhāngī	140

Ğabrā son of Sittū	35
Bāhī son of ‘Amsih Šarābī	50
Lūlī Malkī Aṣbahān	120
‘Amsī son of Ibrāhīm Ĥirqā	50
Malkī Qarābāš	35
Maqdesī Yūsef Šammās Mūrād	150
Maqdesī Hannā Diyārbakirlī	80
Allū Bātrī	336
Lūlī Ġālīnū Ĥabbāz	23
Malkī son of Allū Bahādī	30
Ġirġū Ni‘mah	224
Eliyyā Maqdesī Yūsef al-Qal‘it marāwī and his brother Ġirġis	112
Ḥannā Adamū	448
Malkī son of Bāhī Šammās	80
Maqdesī Eliyyā (son of) Maqdesī Darwīš Ḥalāwġī	60
Bahdī son of Maqdesī Ibrāhīm al-Qaṣār	111
Malkī son of Maqdesī Ġabrū al-Qaṣār	111
Ya‘qūb son of Hindīwāyah al-Ḥakīmah	22
Deacon Yūsef Yatīm Dāwud Tātamī	168
Maqdesī ‘Abd al-Aḥad son of Lizāqah	100
‘Abd al-Aḥad Ma‘sirtāwī	22
Ġaġġī Fa‘īl	224
Ġaġġī al-Muġazlaġī	
Nānū Qūġ with his brother	122
‘Amūs Haṭṭeh	22

‘Amūs Bāhīnī	22
Ġaġġī Qūrū	60
Malkī Qanṭār	56
Maqdesī Yūsef Dawlī	315
Ġaġġī Safar	310
Dāwud Ġaġġī Dawlī	63
‘Īsā Elyyās	21
Daughter of Sirās	
Šam‘ūn Safar	11
‘Amsīh Safar	11
‘Abī Safar	11
‘Abī son of ‘Abd Allāh	11
‘Abd al-Aḥd son of Ḥannū Diyārbakerlī	80
Mūrī son of Malkī	10
Baḥḥeh Salmān	42
His brother Eliyyā	21
Ġaġġī ‘Abd al-Aḥd	19
Awsī Massū	10
Baḥḥeh ‘Amsīh	42
Mīhū Ḥannā Al-Sāyeg	159
Aylū Guzar	30
Quryū son of Baḥdū	
Mīhāyel Dawlī	212
Malkī Dawlī	42
Buṭrus Ḥannūš Dawlī	52
Ġirġis Aylū Dawlī	105

Ya'qūb Maqdesī Sa'dū	21
Maqdesī Hannā Šikrū	
Şawmī Šammās Bšārah	70
'Amsih Maqdesī Sa'dū	30
'Amsih son of Šammū	
Ġanū son of Ġanū	50
Eliyyā Qalālī	
Ya'qūb son of Barū	10
Barī son of Ġirġū 'Abd Allāh	53
Malkī Šammās 'Amsih	
Hannā Ġāw Šūtī	21
His brother Sa'dū	
His nephew Bahheh	
Lūlī Qudsī	15
Malkī Ġabrū Şabāġ	27
Barī son of Maqdesī Sa'dū	21
Naşrī son of Ĥayr	250
Barū Ĥayrū	50
Sons of Sa'dū Ġawhar	
Mihū Guzal	
Malkī Awsī Badrī	80
Garbū Aylū	21
Mihū Yūsef 'Abdū	105
Ġabrāyel Iskandar Dawlī	212
Malkī Yūnān	210
Mūrū Maqdesī Ġirġū	50

Eliyyā and Yardū	
Sūsī	20
ʿAğgī son of Maqdesī Ġirġis Ziniĥ	112
Eliyyā Yūsef ʿAbdū	157
Saʿdū Banābīlī	
Tūmā son of Ḥannā	
Bayram	50
Ġarbū son of Ibrāhīm	42
ʿAbd Allāh son of Yūsef Saʿirtī	106
ʿAmsiĥ Eliyyā Dawlī	50
Ġağgī son of Maqdesī Adam	10
Yawnī son of ʿAbd al-Kaīm	
Baĥdū Zabāl	50
Maqdesī Ġirġis Nağğār	90
ʿAmsiĥ Ġağġ	10
Malkī Ġarbū	
Saʿdū son of Aylū	
Household of Awsī Yāsmīn	
Ġağgī son of Saʿdū	
Ġağgī ʿAmsū	
Malkī ʿAbdū	
Eliyyā Yūsef Baĥdū	
ʿAmsū son of Ibrāhīm	5
Šamī wife of Malkī Baĥdū Quryū	6
Maqdesī ʿĀzār	
His son in law Mārzū	

Maqdesī ‘Abd al-Aḥad son of Tūmī Sabatgī	50
‘Aḡḡī son of Ṣarūhān	25
Ḥannā Ṣayfū	He will work 4 days
Maqdesī Safar	He will work 4 days
Tūmā son of Ḥaydū from Bātī	[He will work] 6 days
Maqdesī ‘Abd al-Aḥad Baḡḡī	[He will work] 3 days
Iṣū‘ Mešmeš	100
Ḥannā Son of Sākū	[He will work] 5 days
Ḥannā Son of Sa’dū	[He will work] 6 days
Maqdesī ‘Amsih son of Ġaḡḡī al-Qas ‘Amsih	[He will work] 15 days
Eliyyā son of Mīhū son of Ayl	[He will work] 3 days
Ġabī son of ‘Abd Allāh Tāqāḡī	[He will work] 8 days
Baḥḥeh son of Lūlū Zakkū	[He will work] 4 days
Tūmā son of Tūmā al-Qaṣār	[He will work] 7 days
‘Amsih Ṣanūhān	[He will work] 6 days
Ḥannā Ṣalū Naḡḡār	[He will work] 8 days
Ya‘qūb son of Zaḥqū and his son	[They will work]

	8 days
Brūhtan Malkī Lizāqah	[He will work] 10 days
Maqdesī Hannā Qadam	[He will work] 4 days
Sohdū from Bātī	[He will work] 6 days
Son of Maqdesī Hannā Šammū	[He will work] 15 days
Hannā Laḡḡī	[He will work] 6 days
Maḥḥūl Qūḡsalarī	100
His brother Gabrāyel	50

III. NOTES AND OBSERVATIONS

The Structure of the Names

Most of the names in this list are patronymics, names that identify the donator by his or her father. The texts use the Arabic words Ibn “son of” and Bint “daughter of”, a common Semitic form of referring lineage. For example, a man named Ya‘qūb whose father was known as Zahqū would have been called *Ya‘qūb son of Zahqū*. One can find a lineage traced back several generations, such as *Elīyā son of Mīḥū son of Ayl*. However, some names could be identified by surname instead of the father name.

Variation with the names

There are many names and surnames that were shortened and their phonetic structure was simplified. The following table presents examples of that:

‘Abd al-Masīh	‘Amsīh, ‘Amsī, Massū
‘Abd al-Aḥad	Baḥdī, Baḥḥeh
Ġirḡis	Ġirḡū, Ġaḡḡī

Ishâq	Zahqî, Zahqû, Zahq
Bihnâm	Bâhnî, Bâhî, Bâhnû
Elyyâs	Eliyyâ, Lûlî, Ellû, Yâssû
Gabrâyel	Ġibrân, Ġabrû, Ġabî, Gûlû, Ġabbûr
Mîhâyel	Mîhû, Mahhû
Qûryâqûs	Qûryû
Barşawmô	Barşawm, Şawmî
Ibrâhîm	Birû, Birî
Şalîbâ	Şahû
Yûnân	Yawnû
Anţûn	Anţû, Aţû
Yawsîf	Yawsî, Awsî
‘Isî	‘Asî
Ĥalîl	Ĥallû
Mûrîs	Mûrî
Šîkr Allâh	Šîkrû, Šîkrî
Zakî	Zakû
Ĥayr Allâh	Ĥayrû
Istîfân	Stayfû
Ĥad Bšabû	Ĥaydû

Religious Aspect Of The Names

The personal names recorded in this list seem to reflect a community with strong religious references. Most of the names used by the inhabitants are either the names of Biblical personages or Church Saints. The most common of these names are Elyyâs (Elias), Ĥannâ (St. John), Ya‘qûb (Jacob), Eliyyô (Elijah), Išû‘ (Joshua), Bihnâm (St. Behnam), Tûmâ (Thomas), Yûsef (Joseph) Anţûn (St. Antony), Šmûyel (Samuel), Mîhâyel (St. Michael), Bûluş

(St. Paul), Buṭrūs (St. Peter), Ġibrāyel (St. Gabriel), Ġirġis (St. George), Ibrāhīm (Abraham), Ayyūb (Job), Dāwud (David), Ishāq (Isaac).

We notice male devotional forms of names by placing ‘Abd “servant” before one of the “Hundred Names of God” or before Christian terms to make names such as ‘Abd Allāh “servant of Allah” ‘Abd al-Aḥad “servant of the Sunday”, or ‘Abd al-Karīm “servant of the Generous One”, ‘Abd al-Masīh “servant of Christ”, ‘Abd al-Nūr “servant of the Light”, The major part of the Arabic names in this register fall in this category.

Titles Names

Several people in this list were identified by titles such as Maqdesī “Pilgrim” or Šammās “deacon”. These titles appeared directly before a donator name. For example, a man might be known as *Maqdesī ‘Amsīh* or *Šammās Bšārah*.

Occupational Names

Many surnames reflect the occupation or status of the first bearer. These occupational last names, derived from the crafts and trades of the person, and are fairly easy to understand. Ḥaddād was an iron smith. Ḥalāwġī was a sweet maker. Tarzī was one that makes, repairs, and alters garments such as suits, coats, and dresses. Šani‘ al-Asquf was one who was in the employment of a Bishop. In the following table we have examples of occupational surnames that appear before names.

Title or Byname	Meaning	Example
Ġassālī	Laundry cleaner	Maqdesī Ya‘qūb Ġassālī
Ḥaddād	Blacksmith	Awsī Iṣṣū‘ al-Ḥaddad
Ḥalāwġī	Pastry maker	Maqdesī Ishāq Ḥalāwġī
Ḥamāmī	Keeper of a public bath	‘Amsīh Ḥamāmī
Maqdesī	Pilgrim	Maqdesī Malkī

Title or Byname	Meaning	Example
Munayyirġi	The one who works in Stilt or handle of plough	Bihnām al-Munayyirġi
Qas	Priest	Malkī Qas Elyyās
Qatirġi	Tow man	Lūfī Qatirġi
Quwāq	Potter	Maqdesī Tūmā al-Quwāq
Šammās	Deacon	Šammās Malkī al-Dūlabānī
Šani‘ al-Asquf	Butler	Qas (priest) Ishāq Šani‘ al-Asquf
Tannūrġi	Cylindrical clay/ Oven maker	‘Abd al-Nūr Tannūrġi
Tarziyyah	Seamstress	Malkī Tarziyyah
Sāyeġ	Jeweler maker	Ya‘qūb al-Sāyeġ
Başşmaġi	Dealer in printed cloth	Maqdesī Malkī Başşmaġi

Locative Names

The following table has locative bynames that indicate a geographical provenance of the person.

Title or Byname	Number	Meaning
Šilāzī	1	From Shiraz ²³ (Persia)
Medyātī	1	From Medyāt ²⁴

²³ A city located in southwest of Iran and is the capital of Fars Province.

Title or Byname	Number	Meaning
Šārastān	1	From Šāhrastān ²⁵ (Persia)
Badlīsī	1	From Bitlis
Aṣbahān	1	From Asphahan ²⁶ (Persia)
Qarābāš	1	From Qarābāš near Diyarbakir
al-Qal‘it marāwī	1	From Qal‘it marā ²⁷
Ma‘sirtāwī	2	From Ma‘sirtā ²⁸
Diyārbakerlī	2	From Diyarbakir
Qudsī	1	From Jerusalem
Banābīlī	1	From Banābīl ²⁹
Sa‘irtī	1	From Siirt ³⁰
Bātī	2	From Bātī ³¹

There are some bynames that were based on a personal physical description. For instance, in the list, there is one man

²⁴ A town at the same time a district located in the heart of Tūr‘Abdīn within the province of Mardin south east Turkey.

²⁵ Šāhrastān is the name of a town in southern Persia.

²⁶ A city located 340 km south of Tehran in Iran and is the capital of Isfahan Province and Iran’s third largest city.

²⁷ A village located 5 km east of Mardin.

²⁸ A town located 15 km north east of Mardin and nowadays called Ömerli.

²⁹ A village located 7 km east of the city of Mardin, nowadays called Bülbul.

³⁰ Siirt is a city at the same time a capital for a province with the same name in south east Turkey.

³¹ A village located south of Tūr‘Abdīn within the district of Medyāt in the province of Mardin. Nowadays it is called Bardakci.

referred to as ‘Asī Aḥmar Daqnū” which means ‘Asī of the red beard.³²

Cultural Aspect Of Names

The names of the listed people show an interesting cultural and social fact: names in general are divided into different ethno-cultural backgrounds:

Syriac name, like Eliyyā, Ya‘qūb, Malkī, Bihnām, Tūmā, Ahrūn, Sohdū, Miḥū, Gūgī, Aḥū, Gabrāyel, Afrīm, ‘Amūs, Şawmī, Mattī, Şam‘ūn, Işū‘, Yawnī, Haydū, and al-Saḥlī. In addition, the Syriac form of a Greek and Latin name such as Qurū, Gewargīs, Qūryāqūs, Hilānī and Şayfū.

Arabic names, Sa‘īd, Garīb, al-Dūlabānī, Kabūs, Mūrād, al-Halāwǧī, ‘Abdāl, Sa‘dū, Hindī, ‘Amrān, Ibrāhīm, ‘Abd al-Aḥad, Şāhib, Maṣūr, Hamāmī, al-Munayyirǧī, ‘Abd Allāh, Maşūd, Mūsā, Ni‘mah, Ḥāyf, Karīm, Garīb, Ḥabīb, Raşū (Raşīdī, Rizq Allāh, Saydah, Ḥammū, and Nāder. In addition, Arabic forms of Syriac or Greek names such as Yūsif, ‘Isā, Dāwud, Hannā, Şalībā, Yūnān, Elyyās, and Malak.

Armenian names or an Armenian form of Greek names such as Ḥaǧū, and Bīdrūs. Greek names such as Bābās; Turkish-Persian names that include Darwīş, Gülmīr, and Mīrzā.

However, many last names or surnames are difficult to comprehend their ethno cultural or spatial reference; perhaps this is caused by linguistic changes or corruption of the original surnames. Changes of surname spelling and pronunciation over many centuries make it hard to determine the origin and evolution of these surnames. It is fairly common for different branches of the same family to carry different last names. Thus, to search for the origin of a surname, one must return back to earlier generations in order to determine the original family name. If we look at the total percentage of the different types of surnames then we the

³² See above, p. 19.

following: 45 % of the names are Syriac; 40 % are Arabic, 7 % are Turkish-Persian, 5 % are Greek, 3 % are Armenian.

The reason why there is a relatively high percentage of Arabic names found in Mardin and its vicinity is simply because Arabs heavily inhabited the region since the eighth century. In fact, the majority of the population in this area spoke Arabic.

Familial Relationships

This document contains many aspects of social life; for example, familial relationships such as father, mother, son, daughter, brother, sister, uncle, nephew, husband, wife, widow, father in law, son in law, daughter in law, and brother in law are evident. Though individuals with the same surname may be found in the same city of Mardin, it does not automatically follow that they were related.

Šammsī Group

Regarding the religious life of the Syriac community, the presence of few households who belong to the Šammsī group (the followers of the Sun) in the city of Mardin are evident:

Saʿīd son of Mūrū Šammsī
 Hannā son of ʿAbd al-Aḥad Šammsī
 Dāwud son of Hannā Safar Šammsī
 Ġirġis Samnī Šammsī
 ʿIsā Būdāġ Šammsī
 Saʿdū son of Aylū Šammsī
 Elyyās Awsī Yāsmīn Šammsī

Their types of names are not different from the rest of the people of Mardin. The register does not present them in order but rather in a scattered manner. However, among the list of people, there are others who belong to Šammsī group, but, are not mentioned with the title of Šammsī. For instance, deacon *Bšarah from Mardin* is mentioned in a Syriac colophon as Šammsī: *The monk Bšarah son of Sawmī son of deacon Bšarah from Mardin al-Šammsī*.²³

²³ Cf. DOULABANI (1994^b), p. 105, and our list p. 27.

Reconstructing Matters

According to this list, the collected donations from the people of Mardin were 18600 piasters. While according to the narration of the *History of the Patriarchs*, the expenses for reconstructing the monastery were around 100,000 piasters. This gives us an idea that the collection from Mardin represented approximately 20% of the total reconstruction costs. Another interesting fact in this list is that we do not find the name of the architect who reconstructed the monastery among those who donated. However, according to the *History of the Patriarchs* he was called 'Abd al-Masih. At the end, in relation with the nature of the donations we see that the majority of these donations were in form of coins. Nevertheless, some people offered gratuity work instead of cash for the construction of the monastery. Also, we find donations in the form of objects that are used in the monastery such as chandelier. In some cases, the amount of money that an individual contributed may help to determine their economic standing in the community. Small donations, on the other hand, do not necessarily indicate modest means.

This list coincides with the records of the ecclesiastic consecrations mentioned in different manuscripts, particularly those that are found in the library of Forty Martyrs church in Mardin. Through this coincidence, we have addition data about the second generation, which lived at the end of the nineteenth century and the beginning of the twentieth century. Also, we can have an idea in which part of the city these families were living and to which church they belonged to.

For those studying the history of Mardin from a demographic point of view, the Donor List can be used to help reconstruct some of Mardin's population within certain periods.

CHAPTER 2:

LIST OF SYRIAC ORTHODOX FAMILIES FROM ḤAMAH, ḤOMŞ AND ITS VICINITY

The list of Syriac orthodox households from Ḥamah, Ḥomş and its vicinity, is found in folios 178–187 of Ms. Mardin Orth. 1006, and most probably was made by ‘Abd Allāh Saṭṭūf al-Şaddī. There is neither the title for this list nor, the reason of why it was made. The names are distributed in one column in folios 186–192 and into two columns in folios 192–201. There is no mention of dues or donations that were collected. According to this list, the city of Ḥomş, Ḥamah, and the villages of Şadad, Qaryatayn, Maskanah, and al-Ḥafar all are included in the province of Ḥomş. The same as the list of donations of Mardin, this list contains many cultural, historical, and social data that shed light on the Syriac communities in west-central Syria during the 19th century.

I. HISTORICAL BACKGROUND

The City of Ḥomş

The city of Ḥomş is located on the east bank of the Orontes River about 125 miles south Aleppo and 100 miles north of Damascus. It was the capital of a kingdom ruled by the Emesani dynasty who gave the city its name. Ḥomş was a pagan center of worship for the Sun god called al-Gabal; however, during the Byzantine era it became a Christian center, particularly after the purported discovering of the head of Saint John the Baptist in one of its churches. The Arab Muslims conquered Ḥomş in the seventh century, transforming it into a capital of a district that bore the same name of the city. During the Muslim rule there was constant intention to control Ḥomş due to its strategic position of ruling

Syria. In 891 A.D, geographer al-Ya'qūbī wrote that Ḥomṣ was one of the largest cities in Syria and had several smaller districts surrounding it. In 985, al-Maqqdasī claimed that Ḥomṣ was the largest city in all of Syria, but it had suffered "great misfortunes" and was "threatened with ruin". The Crusaders besieged Ḥomṣ around 1098 but they failed to take the city. Soon after, Ḥomṣ came under the control of the Seljuk ruler of Damascus who turned it into a large, fortified fortress. In 1225, geographer Yāqūt al-Hamawī mentioned that Ḥomṣ was large, "celebrated", and walled, having a strongly fortified castle on its southern hill. Ḥomṣ declined politically after falling to the Mamluks, and was often included in the province of Damascus. In 1516, Ḥomṣ became part of the Ottoman Empire and flourished as an economic center, processing the agricultural and pastoral products that flowed to it from surrounding districts. Ḥomṣ was particularly well-known for silk and wool weaving. This silk was exported to as far as the Ottoman capital Istanbul. Between 1832 and 1840 Ḥomṣ as well Syria was under the dominion of Muḥammad 'Alī of Egypt. The city revolted against Egyptian rule, and its citadel was destroyed when the Egyptians suppressed the revolt; however, Ottoman rule was soon restored in the 1860s. The local economy was stimulated when the Ottoman government extended security to the city and its surrounding area; new villages were established and old ones were resettled. Again, Ḥomṣ found itself faced with European economic competition since Ottoman rule was restored. Ḥomṣ' economic importance was increased again during the depression of the 1870s, as its cotton industry boomed due to a decline in European textile production. The quality and design of cotton goods from Ḥomṣ satisfied the lower and upper classes of the local, Ottoman, and even foreign markets. There were around 5,000 looms in Ḥomṣ and nearby Hamah, with one British consul even referring to Ḥomṣ as the "Manchester of Syria".¹

¹ Michael DUMPER and Bruce E. STANLEY (2007), pp. 173–174.

The Syriac Orthodox of Homs

From the history of the Syriac Orthodox Church, we know that Homs was a bishopric see where a bishop resided there since the seventh century. However, the presence of the Syriac Orthodox was reduced noticeably in Homs as well as many areas in western Syria because of difficulties created by the Byzantines against the non-calcedonians. Only a few villages and towns, which were situated in the vicinity of the city, particularly to the east and southeast, close to the Syrian Desert, resisted and remained faithful to Syriac Orthodox Church. During the 19th century, the Survey of Western Palestine reported that the majority of the Christian population of the city of Homs was divided between Greek Orthodox and Syriac Orthodox, with the source stating: "There is a large Christian population, consisting of 5,500 Greek orthodox and 1,500 Jacobites and other denominations".²

The City of Hamah

Hamah is a city in central Syria located about 150 km south of Aleppo and 50 km north of Homs. Hamah has an ancient history; it was ruled by Assyrians, Babylonians and Persians, but it did not regain prosperity until the time of the Seleucids, who gave it a new name Epiphania. Epiphania was conquered by the Romans in 64 B.C., remaining under Roman and Byzantine rule until it was occupied by the Muslim Arabs forces in 637. During the first 4 centuries after Muslim domination, the importance of the city was decreased in favor of Homs, which was a strategic point of communications. In the year 968, the Byzantine emperor Nicephorus Phocas raided the small city and burned the Great Mosque. Later, all of north Syria was under the dominion of the Fatimids. The city then passed under the rule of the Seljuks until 1114 and after 60 years of conflicts between local rulers, Hamah fell to Ṣalāḥ al-Dīn in 1175. Since that time, the city witnessed stability and prosperity. Ibn Baṭṭūṭah visited Hamah in 1335 and remarked that the Orontes River made the city "pleasant to live in,

² SURVEY OF WESTERN PALESTINE (1881), p. 119.

with its many gardens full of trees and fruits". After the Ayūbids the Mamamluks took over the city until the coming of the Ottomans in 1517. During the Ottoman period, the city became once again an important center for trade routes running east from the Mediterranean coast into Anatolia, Persia, Iraq, and Arabia. In this period, many *Hāns* or caravansaries were built in the city, which served for storage and distribution of seeds, cotton, wool, and other commodities. Also, the city gradually became more important in its administration of the region. It was first made the capital of one of the districts, of the province of Tripoli, and then in the eighteenth century it became a *malikane* of the pasha of Damascus. The governors at that time were the Azems, who ruled other part of Syria for the Ottomans. After the passing of the *Yılıyet* law in 1864, Ḥamah became a district and capital of the Sanjak of Ḥamah in the province of al-Šām or Sūriyyā. At the end of the Ottoman Empire, Ḥamah had developed into an important market town for a prosperous agricultural area that produced cotton and sugar beets.³

Other locations in the vicinity of Ḥoms

In addition to the two cities of Ḥoms and Ḥamah, there is a recorded list of a few villages located in the vicinity of Ḥoms, which are the following:

Ṣadad

Ṣadad is a town situated 35 miles south Ḥoms and 75 miles north east of Damascus. The town was and still is a predominantly Syriac Orthodox community. There are two opinions about the origins of this town. The first is based on the assumption that it is the same Biblical Zadad that was mentioned in the book of Numbers 34/8 and Ezek. Xlvii/15. The other opinion comes from popular accounts, that a group of Syriac Christian were fleeing the Roman persecution and heading toward the Persian territory when they were caught by the Romans soldiers near Ḥoms. This group of people pleaded to the roman authority to grant them permission to

³ Cf. Michael DUMPER, Bruce E. STANLEY (2007), pp. 163–165.

build a town in the desert and to live there. After they were granted such permission, they named their newly town Ṣadad. After the Arabic verb *Sadda*, which means to block or prevent, as they were prevented from proceeding further. According to some historians, some of the people of this town belonged to the tribe of the Ḡassanids. These people welcomed the fleeing Aramaic-speakers into their town during the sixth century persecutions under Justinian II. According to these historians, the people of Ṣadad may be a combination of Christian Arab Ḡassanids and a group of Aramaic-speaking Christians whom they protected in the sixth century. However from a linguistic point of view the Aramaic language is strongly present in the area.⁴

Ṣadad is divided into two quarters, west and east, and in each quarter there is a Ṣayḥ or leader. In this town, there are still some ancient historical monuments, such as the ancient tower which was built with great stones and from the church of Saint George. Also, there are 14 churches, some of them are in use and others are in ruins.⁵ The people of Ṣadad were known for their bravery and courage. In her book, *The Inner Life of Syria, Palestine, and the Holy Land*, Lady Isabel Burton, an English traveler who visited Syria and Palestine in the second half of the nineteenth century, describes the characters of the eastern people she encountered. She mentions that “the Jacobite Christians of Sadad, a little mountain village,” surpass the Muslims and Christians in bravery, in courtesy, in religious practices, and in hospitality.⁶

Also, it was mentioned in *Unexplored Syria: Visit to the Libanus, the Tulul el Safa* by Richard Francis Burton, and Charles F. Tyrwhitt Drake, two nineteenth century travelers, that the people of Ṣadad are distinguished from the other Christians of Syria through their honesty and good qualities, who are more brave, dignified, hospitable and courteous than the generality of Muslims.⁷ During

⁴ Cf. JARJOUR (2006), pp. 265–279.

⁵ Cf. AL-‘ARAB (1995).

⁶ Cf. BURTON (1875), Vol. I, p. 107. About the character of the people of Ṣadad see also p. 299 and p. 354.

⁷ Cf. BURTON and DRAKE (1872), Vol. I, p. 108.

his visit to Ṣadad in 1919, monk Yūhannā Dūlabānī reports that there were 700 families in this town and only one Syriac catholic family, with the rest of the people being Orthodox.⁵

Qaryatayn

The village of Qaryatayn is located in the Syrian Desert between Homs and Palmyra. It was an important station on the Damascus-Palmyra trade route during the Roman period, and housed a garrison of soldiers to safely escort visitors across the desert. There is evidence that Qaryatayn and its vicinity remained relatively prosperous until at least the Umayyad period. An important site close to Qaryatayn is the monastery of St. Julian the East (Dayr Mār Elyān al-Šarqī), which lies 5km north-west of the village. Local legend attributes the foundation of Dayr Mār Elyān al-Šarqī to Mar Elyān, the teacher of St. Ephrem the Syrian (d.373), and this dating is partially confirmed by the limestone tomb of Mār Elyān which is present in the north-west corner of the contemporary church on the site and is clearly a Byzantine sarcophagus. In the first half of the twentieth century, Johann Georg von Sachsen found a wooden door in the cloister that was dated stylistically to the sixth century and is now on display in the National Museum of Damascus. There are few historical inscriptions concerning the monastery found in a neighboring monastery of Mār Mūsā which mention the monastery of Mār Elyān in the twelve and thirteen centuries. During the fourteenth and fifteenth centuries, there is lack of information concerning the monastery; however, in the fifteenth century the history of this location becomes easier to trace. This period appears to have been something of a golden age for the monastery with a number of monks from Dayr Mār Elyān being elevated to bishops and evidence suggests that it was home to a thriving school of fresco painters who had commissions as far afield in Ġbayl (Byblos) in Lebanon. From the end of the eighteenth century until the late nineteenth century, the monastery disappears from view once again and when it re-emerges it is through the eyes of a group of European travelers who passed through the village from the

⁵ Cf. DOULABANI (2007), pp. 68–70.

1870's onwards. Today, the site is still used as a place of pilgrimage by those seeking a cure for mental illness and local people frequently sleep in the monastery church believing that this will cure their sicknesses.

Ḥafar

This is a village located 65 km south-east of Ḥomṣ and 6 km south of Ṣādad. Presently, it is considered within the district of Ṣādad. There are ancient ruins in Ḥafar, some of them go back to the Roman period, such as the Roman water canal. It seems that the village was deserted during the middle ages. During the 17th century, few families from Ṣādad moved to this location for agriculture purposes and built some houses. In the middle of the 19th century, they renovated the old church and named it after Morī Barṣawm. Again, the church was renovated in 1882 thanks to the efforts of the priest Yūsef Naṣr Allāh. In 1913, priest Ḥannā al-Ṭawīl traveled to America to collect donations to build a special dwelling to the bishop of the diocese during his visit to this village. The people of the village primarily made a living through agriculture, making carpets, and selling their products to the surrounding villages and Ḥomṣ. During the visit of Yūhannā Dūlabānī in 1919 to this village, there were 200 Syriac orthodox families.⁹

Maskanah

Maskanah is a small town situated about 5 km, south of Ḥomṣ. This town is located in a zone of cultivated land on the road linking Aleppo with Damascus near Qarā in the province of Ḥomṣ. The church of the village is named after Saint Mary and from the list of ecclesiastic ordinations we have information that in January of 1856 Ni'mah was ordained a priest to serve the church of Maskanah.¹⁰

⁹ Cf. DOULABANI (2007), pp. 72–75.

¹⁰ Cf. DOULABANI (1994*), p. 329.

II. LIST OF SYRIAC FAMILIES

In the following table, we have the names of the head of Syriac Orthodox households in the above mentioned locations.

The community of Ḥoms	
Mḥāyel Afandī Suryānī	Brāhīm Nahlī
Ya‘qūb and his brother Tawfiq	‘Abd Allāh Maḥḥūl Ḥabbāz
His brother Dāwud	Elyyās, Ni‘mān, Ġirġis, and Nūrī ‘Awad al-Ḥabbāz
Yūsef and his brother Šawqī	Brāhīm Ḥātūn
His brother Matrī	‘Īsā Tūmā
His brother Ġirġis	Ġirġis Dallūl
His brother ‘Īsā	Ġirġis Muḥib and ‘Abd Allāh Muḥib
His brother Qīstantī	Maḥḥūl al-Qarā
Muršīd Šikrī Qayṣar	Ni‘mah, Elyyās, Yūsef Anṭānūs al-‘Amūrī, ‘Abdū and Ġirġis al-Ḥūrī
Elyyās Bāḥūs, Anṭūn and Yūsef	Ni‘mī al-Battāḥ and his brother Elyyās
‘Abbūd and Maḥḥūl Salīmā(n)	Mūsā ‘Anṭūzī
Ḥannā Bāḥūs	Yūsef al-Ḥamad
Leyūn al-Wakīl	Mḥāyel Hadīb
‘Īsā and Na‘ūm	Liyūn Tābit
‘Abdū Aġiš	Barbar ‘Askar, Šam‘ūn Maḥḥūl
Ġirġis Ḥalīl Ḥabbāz	Deacon Sayf Brāhīm
Maḥḥūl Aġiš	Matrī Nazzū‘

The community of Ḥomṣ	
Ġirġis ‘Askar	Abū Ḥannā which is also known as Ġirġis Stfī and Ḥannā
Mṭānūs ‘Askar	Ġirġis al-Šayḥ and his brother Yūsef and his son Sulaymān
Yūsef Ṭannūs	Brāhīm al-‘Abbūdī
Ibn “Son of” ‘Anqūr	Ġirġis al-Mādī
Ġirġis al-Daḥīl, Mūs, Elyyās and Daḥīl	Yūsef Mašhūr and Ġirġis Mašhūr
Dāwud al-Qarā, Sallūm and Elyyās	‘Īsā al-Ḥisnī, Mūsā and Liyūn
‘Īsā Nqūlā Aqra’	‘Īsā al-Rayis
‘Īsā Šabḥah, Ġirġis and Sam‘ān	Diḡāb al-Qazī and his brother
Deacon ‘Abd Allāh Qasīs	Ġirġis Daḥīl al-Šabḥah
Brāhīm al-Qarā and his brother Liyūn, and his son Ḥalīl	Ġirġis Mūsā al-Sārah
Elyyās Ḥidr, Maḥḥūl and Dīb	‘Īsā al-Ḥūrī and his son Ġirġis
Brāhīm Nabkī and Yūsef al-Nabkī	Brāhīm al-Maḥḥūl and his son Maḥḥūl
Abū Tāwrah Saṭṭūf Ša‘ūd Na‘īm	Yūsef Ṭrād
Mṭānūs Abū Zir	‘Īsā al-Sayf
Abū Zyādī, Zyādī and Mūsā	‘Abd al-Nūr Ḥnayzīr
Ḥaz‘al and Sam‘ān	‘Īsā Ġawwād

The community of Ḥomṣ	
Ġirġis Zarīfah	Mṭānus al-Šammās
Yūsef al-Bayram	Ġirġis al-Kīš
al-Baḥḥās	Deacon Mūs al-Ḥalīl and his brother
Salīmā al-Šḥāq and Ishāq	Sulaymān al-Sūwayd
Brāhīm al-Qasīs and his brother Mūsā	Yūsef al-Rabbān Eša‘yyah
Ni‘mah al-Aqra‘ and his son ‘Awaḍ	Ġirġis ‘Ayrūt
‘Īsā al-Bālūzah	Mṭānūs al-Buṭrus
Ġirġis al-Ta‘mī and ‘Abd Allāh	Yūsef Sam‘ān al-Farḥah and his brother Anṭānūs
Yūsef Farḥāt	Yūsef al-Ḥakīm
Yūsef al-Tannūs	Mūsā al-Dāblī
Ġirġis al-Ḥaddād	Sūwayd and his son Ḥannā
Mūsā al-Šabrah and his brother Brāhīm and his son Bšārah	Milḥim al-Saṭṭūf and his son Fāris
Yūsef Lāṭiyyah	Sam‘ān al-Dašīnī
Ġaṣṣāb	Ġirġis al-Qasīs
Ġirġis Nṣayṣ	‘Īsā al-Ḥalīl
Elyān al-Marrah	Anṭānūs al-Kan‘ān
Šaḥḥūd al-Zarqah	Ibn “son of” Na‘na‘
Nīsān Anṭānus Elyyās and Mūsā	

[The households of] Ḥamah	
Al-Qas (Priest) Sulaymān Eskandar, Elyyās and Ġirġis	Anīs Karkūr and his brother Brāhīm
Brāhīm Qārū	Ḥannā Manaš
Ġirġis Ṣahdah	Sulaymān Nizhah and his son Murād
‘Abbūd Sūfi and his son Ġirġis	Ḥannā Darwīš and his son Darwīš
His brother Deacon Yūsef and his son Nī‘mān	Yūsef ‘Abd al-Aḥad
Mūsā al-Ḥūrī Tūmā Quryāqūs	Ḥannā Farah
Ġirġis Mašū	Brāhīm Darwīš
Anṭānūs Abū ‘Albah and his son Elyyās	Mḥāyel Darwīš
Ġirġis ‘Abdū	Nī‘mah Abū Brāhīm
‘Īsā al-Aqra’ and his son Ġirġis	Msawah and his sons Brāhīm, Sulaymān, ‘Abd Allāh
As‘ad Ṭaḥḥān	‘Abd al-Nūr
Salīm Ṭaḥḥān	Ġabbūr ‘Abd al-Aḥad
Ḥannā ‘Abbūd	Deacon ‘Abd Allāh Ṭaḥḥān
Ibrāhīm Ḥazzām	Maḥḥūl ‘Abdū
Maḥḥūl Ġawhar	‘Abd Allāh Wardī
Abū Tūmā Ḥomsī	Yūsef Naṣṭah
Ġirġis Bšarah	Brāhīm Ṭaḥḥān
Ġirġis Zanīf	‘Abd Allāh Nizhah and his son Mūsā

[The households of] Ḥamah	
‘Abd al-Laṭīf	Sarkīs Ḥaṭrū
Dāwud Zaynī	His brother Ḥaṭrū
Maḥḥūl ‘Abbūd Syūfī	His brother Yūsef
‘Azrah al-Aqra’	Ḥannā Dard
Ḥalīl Ṭaḥḥān	Elyyās
Brāhīm Bāṣil	‘Azzū
Elyyās al-Turk	Dāwud ‘Abbūd
His brother Anṭānūs al-Turk	Elyān Luṭfī
Mārd and his son Ya‘qūb	Mḥāyel Aḡīs
Ḥannā Ġabbūr and his brothers Ġirḡīs, Mihāyel, and Dāwud	

[The Household of] Ṣadad	
Mūsā Naḡḡār, Brāhīm, ‘Abd Allāh and Ni‘mah	Barṣawm al-‘Akū
Brāhīm Ġalham and his son Yūsef	Elyyās Salāmī
Ṣaḥḥūd ‘Abd al-Ḥay	Mḥāyel Fatālah, his son Anṭānūs
‘Abd Allāh ‘Abd al-Ḥay	Andrāwus Fatālah
‘Awaḍ al-Muṭrān	Al-A‘maṣ
Ḥannā al-Ḥūrī	Brāhīm Mlayṣ
Yūsef al-Maḥḥūl	‘Abd Allāh Mlayṣ
Brāhīm ‘Aṭallah	Mūsā ‘Āzār
Fhayḍ ‘Aṭallah	Ġirḡīs Kaḡū
Ṭāyeh ‘Aṭallah	Salīm Rūfāyel
The sons of al-Zahūrī	Brāhīm Eskandar

[The Household of] Ṣadad	
Antānūs Ḥalaf	Ġirġis Rayis and his son Antānūs
Fāḏil Dahhām	Būluṣ al-Qas Anṭūn
Yūsef Dāwud	Sulaymān Wannī
Ġad‘ūn Dāwud	His brother ‘Īsā
Mūsā ‘Aṭallah	‘Abd Allāh ‘Āzār
‘Abd Allāh ‘Aṭallah	His brother Ibrāhīm
Elyyās Dāwud	Gannām
Mūsā Dāwud	Ni‘mah Sāṭī
Hadrūs Gālī	Mūsā al-Ṭāyir
‘Abd al-Nūr Gabas	Ḥannā Barādī
Yūsef Sūkariyyah	Gargūs ‘Āzār
Ġirġis al-Gālī	Salāmī Anṭūn
Ġad‘ūn al-Gālī	Yūsī al-Nūr
Mṭānūs ‘Abd al-Laṭīf	Elyān Sirḥān
Deacon ‘Īsā Sukar	‘Īsā al-Nūr
Sulaymān Dahhām	Brāhīm Fayyāḏ
Bšārah Kan‘ān	Mūsā Ḥalwī
Mūsā Tūmā	Elyyās ‘Awīl
‘Abd al-Laṭīf son of Elyyās	Ġirġis Fāsūs
Ġirġis ‘Abd al-Laṭīf	‘Īsā Ġawwād
Brāhīm ‘Abd al-Laṭīf	Ġirġis ‘Abd Allāh ‘Asāf
Mihāyel Anṭūn and his son Anṭūn	His brother ‘Asāf and his son Elyān
Ya‘qūb ‘Abād	Yūsef which is also known as Balḥas son of Elyān

[The Household of] Ṣadad	
Brāhīm Ḥaššā	Mūsā Naṣṣār Ġāmūs
Elyyās Nāqūrah	His brother Elyyās
Mūsā Qarqūr	Ġirġis Ya'qūb Yāzġī
Brāhīm Ṣhādah	His brother 'Īsā
Farḥān As'ad	Brāhīm al-Yāzġī
Yūsef Ḥannā al-'Īd	Mūsā Yāzġī
Sulaymān Hannūn	Ḥannā Trād
Ġirġis Hannūn	'Īsā al-Safar
'Abd Allāh Ḥabābah	Mhāyel 'Ṭayr
Yūsef 'Abd al-Lāṭif	His brother 'Abd Allāh
Ġirġis al-Būfi	As'ad Baṣbūṣ
'Īsā al-Būfi	Mūsā al-Ḥazmī
Dūhī Dahhām Tūmā Na'ūm	Deacon Tādrūs Brāhīm
Ṭāyih al-Sitt	Ni'mah al-'Abd Allāh
Mhāyel Sultān	Ni'mah al-'Awad Ḥabābah
Brāhīm Salāmī	Ġirġis Sallūm
Ḥannā, Ġirġis, Mūsā Ṣṭayf	Milhim 'Assāf
Ġirġis Ṣannūr	Elyyās 'Assāf
Ni'mah Karmī	'Assāf Rustum
Ni'mah al-Sab'ah	Abū Ḥannā 'Assāf
Brāhīm Qasīs Ṭarfah	Deacon Qasṭūn 'Abd al-Lāṭif and his brother Mūsā
Ġirġis Bayram	Rustum 'Assāf
'Īsā al-Ḥūrī Ta'bān	Ġirġis Mūsā 'Abbūd
His brother 'Āzār	Anṭānūs Baṭṣ
The sons of Mūsā Ḥawārī	Mūsā Sallūm

[The Household of] Ṣadad	
‘Abd Allāh Sallūm	Yūsef son of Elyyās
Mūsā al-Buṭrus	His brother ‘Abd Allāh
Ibn “son of” Brāhīm Zahr	‘Abd al-Malik
Sallūm al-Zahr	‘Īsā Hannūn
Ġirġis Mūsā Zahr	‘Abd Allāh Ḥūšān
Sam‘ān al-Baṭṣ	Yūsef and Naṣr Allāh
Ġirġis al-Baġūr	Ni‘mah Ḥūšān
Ġirġis Barakāt and his son Mūsā	and his son ‘Īsā
‘Awwād Barakāt	Fardaws Maqṣūd and his sons Ġirġis, As‘ad, and ‘Abd Allāh
Ḥaṭṭūr and his son Fuhayd	Muṭrib Nāsif
Ġirġis Ḥūšān	Brāhīm Maqṣūd
Bšārah Ḥūšān	Mūsā al-Ḥannā
Their brother Naṣṣār	Elyyās al-Ḥannā
Sam‘ān Hannūn	Ya‘qūb Sāymah
Ni‘mah Mawwas which is also known as Abū Kaddūs	Sulaymān Ṭassās Yūsef and Ġirġis
Ḥalībī Mawwas	Mḥāyel ‘Aġġān
‘Īsā ‘Abbūd	Mṭānūs ‘Aġġān
Yūsef Ḥalabī	As‘ad ‘Aġġān
Brāhīm son of Elyān Bšārah	Mūsā al-Ḥannā
Faḍil ‘Abd al-‘Azīz	Mūsā al-Bāšā
Ġirġis Ḥaznah	Sam‘ān al-Farah Elyān
Ġirġis Lattūf	Sarkīs Šhādah
His son Sulaymān	Ġirġis Abū Karmah

[The Household of] Ṣadad	
‘Abd Allāh, Mūsā and Ġirġis	‘Aṭir
Brāhīm al-‘Awīl and Ḥannā	‘Abd Allāh Barakāt
Brāhīm Šārūbī	Ġirġis Ḥannūn
Sons of ‘Īsā Trād	Ġahmī
Ġirġis Šālūḥā	Mayyāḥ
Elyān Dāwud	Deacon ‘Īsā Laṭīfah
Elyyās Bšārah son of Elyān	Deacon Elyyās Laṭīfah
His brother Mūsā	Brāhīm Nāṣif and his brothers Ġirġis, Tādrūs, Tāmer, As‘ad, and Mūsā
His brother Sam‘ān	Salīmā Qūġī
Ġirġis son of Bšārah al-Nī‘mah	Mḥāyel Qūġī
His sons Isrāyel, Ġirġis, Elyyās, and Fuhayd	Ġirġis Šadūq
Dahīl son of Mūsā Dahīl	Priest Qūryāqūs Azraq ‘Ayn
Ġibrāyel al-‘Awīl	Farah al-Shāq Dawġī
Mattī Rubbūz	His brother Ġā‘id
His brother Brāhīm	Da‘būl
Ġirġis Nāṣir	Habū Sam‘ān al-Farah
Mūsā al-Ḥabaš	Mūsā al-Dawkī
Mūsā al-Fulful	Sam‘ān Habū
Elyyās Abū Zayd (and) his son Maḥḥū	‘Īsā Ḥakūm
‘Abd Allāh al-Ḥidr	Abū al-Dūd
Mūsā al-Ḥaṣīrī	Mūsā al-‘Āzār
Barṣawm Šam‘ūn	Brāhīm Abū Lawn

[The Household of] Ṣadad	
His son ʿĪsā	Yūsef Danhaš
Yūsef al-Hārūn	Son of Mūsā Ṭāyih
Ġirġis ʿDays	ʿĀzār Anṭūn Ṭāyih
Afrām son of Asbar	His brother Ġirġis
Mūsā al-Fawz	ʿĪsā son of ʿAbd Allāh Ṭāyih
ʿAbd Allāh al-Šayḥ	Sarkīs Fathūn
Yūsef al-Yaʿqūb	Ġirġis al-Qasīs
Yaʿqūb son of ʿAbd Allāh al-Šayḥ	His brother ʿAbd al-Masīḥ
ʿAbd Allāh al-Šayḥ	Sahin, Yūsef, Yaʿqūb Šahlah
Baršawm al-Ḥannūn	Ġirġis al-Sitt
Anṭānūs Nammūr	Ḥalīl al-Ḥaznah
Mūsā Kaswat (Sakūt?)	His brother Mūsā
Farah Sakūt	Brāhīm al-Sitt
Ešaʿyyah al-Ḥamad	Mūsā al-Sitt
ʿĪsā son of Brāhīm al-ʿĪsā	Niʿmah al-Sitt
Elyyās Ġalīd	ʿAwaḍ al-Trays
Mūsā Ġalīd	Mūsā al-Raddāḥ
Ġirġis Ġūrnī	Abū Karmī
Mūsā Elyyās	Ġirġis Yaʿqūb Maḥlūf
Anṭānūs Ġawdī	His son Yaʿqūb
Anṭānūs Ġalīd	Ġirġis Ḥnayzīr
Al-Salwā	Mūsā ʿAwīl
Mūsā son of ʿAbd Allāh Sit	ʿAlī al-ʿAwīl
Qūryāqus ʿAwīl	ʿAbd al-Nūr ʿAwīs

[The Household of] Ṣadad	
His brother Samʿān	Mūsā al-Farah
Elyān Ḥanfūs	Yūsef al-Aqraʿ
Elyyās Qalūš	Sons of Abū Kašūf
His brother Ġirġis	Elyān Mšāy
Tāwus	Antānūs Mšāy
ʿAbd Allāh al-Sitt	Niʿmah al-ʿAġram
His son ʿĪsā	Ṭabšīš
His son Elyyās	Ġibrāyel al-Ḥūrī
Sulaymān al-Ḥalīl	Yūsef al-Šāyeġ al-Orfallī
Mūsā al-Ḥalīl	Al-Ḥūf
Qūryāqūs Dabbūr	Mūsā al-Ġazāl
Malkī Dabbūr	Ġirġis al-Wardī
ʿAbd Allāh Saʿdūn, Brāhīm and Yūsef	Mḥāyel Darzī
Sarkīs ʿAġram Ḥabāšah	Mṭānūs Samʿān
Brāhīm son of ʿĪsā Ḥalīl	Yārid
His brother Mūsā	Yūsef Salāmah Dūnbar
Mūsā Dabās	His brother Mūsā
Mūsā al-Qasīs, Mḥāyel Salmūn	His brother Sulaymān
Brāhīm al-Wahbī	Brāhīm Ṭrād
Mūsā Šarsūr	Yaʿqūb Durah
Elyyās al-ʿAġram	Sons of Elyyās Raffūl
Yūsef ʿAġram	Ġirġis Saḥrī
Ḥoms	Yūsef Dāwud
Sons of ʿĪsā Farah al-Insān	Antānūs Ḥawrī

[The Household of] Ṣadad	
His brother Ḥaṭṭūr	Ġirġis al-Ḥūrī Elyyās
His brother Ġirġis	Mūsā Šāhīn
Yūsef al-Kašf	Ḥanḥūn Ṭassās
Bāšīl	His son Sulaymān
Mḥāyel Mal'ab	Sallūm
Anṭānūs al-Kašf Ḥibzayn	Sam'ān Ḥaydar
Mḥāyel al-Kašf	Ibrāhīm Daḥūš
Brāhīm Šāhīn	Sons of Ġrayš
ʿAbd Allāh Šāhīn	Hilāl Zalmī
Šāhīn	Al-Ḥawāḡah al-ʿAwīl

[The Household of] al-Ḥafar	
Priest Yūsef Niṣr Allāh	Abū Hannā Rāʿī al-Būwayḏah
Priest Sulaymān Maṭar al-Šanam	Ḥalīl Ġadʿūn
Al-Šayḥ Afrāf al-Mulaʿab	Yūsef son of ʿĪsā Darazī
Barṣawm Tādrūs	ʿĪsā Farah al-ʿĀšī
Yārid, ʿAzrah, Ḥazqiyāl, Ḥaziqyā al-Mulaʿab	Yūsef ʿŠārī
Al-Šayḥ Ġirġis ʿAtallah	Abū Harmūš
His brothers Anṭānūs and Barakāt	Mūsā al-ʿĀšī
Sulaymān al-Šaddī	Al-Ašhab
ʿĪsā al-Šaddī	ʿĪsā al-ʿĀšī
ʿAlī al-Šaddī	Ġirġis al-ʿĀšī
Naṣṣār al-Ḥannā	Elyyās Kaḥlah

[The Household of] al-Ḥafar	
Ḥannā al-Ṭāyeh	Mūsā Mida'
Sulaymān al-Aqra'	Manṣūr Nağğār
Mṭānūs Ḥrayz	Ya'qūb Ṭawīl
Mūsā al-Ša'yyah	Ḥannā Antānūs, Ğirğis and Mūsā
Yūsef Garbandī	Ğirğis Barṣawm
ʿĪsā ʿAṭallah	Mūsā Barṣawm Abū al-Za'tar
Ḥalīl Ğarğūr	Mṭānūs ʿAzīzah
Ğirğis son of ʿĪsā Ğarğūr	Ḥannā ʿAzīzah
Ğirğis Maḥfūd	Dahīl Maqṣūd
Mudğān	Yūsef Sa'ūd
Kārez	Mūsā son of Ḥalīl Ğarğūr
Mūs ʿAbd Allāh Qasīs	Brāhīm al-Dīb
Yūsef Samʿān Ğarğūr	ʿĪsā al-Muṭrān
Maḥḥūl Ğirğis Šāhīnah	Maz'al
Ṭannūs Ğarīb and his son Ya'qūb	Samʿān al-Aqra'
Brāhīm al-ʿAyš	ʿAbd Allāh Darzī
Ğirğis al-ʿAyš	Mṭānūs ʿBayd
Elyyās al-Ṭāyeh	Malkī Ḥanīniyyah
Maḥḥūl al-Ṭāyeh	Ğirğis ʿAbbūd
Mūsā al-Ṭāyeh	Ğirğis Šam'un
Barṣawm al-Murrah	Yūsef al-Nağğār
Ya'qūb al-Nağğār	Ğirğis Ḥanīniyyah
Ğirğis Mida'	Mayyāh Sarkīs
Yūsef Mida'	ʿAlī al-Sarkīs

[The Household of] al-Ḥafar	
Dahīl Abū Abrak	Ḥannā son of ‘Alī Sarkīs
Yūsef ‘Uṭmān	Ġirġis Da‘ās
Ibn of Qaṭāmiš	Brāhīm ‘Azīzah
Al-Darfil	Elyān ‘Azīzah
Ġirġis al-Farah	Abū Hārūn
‘Awaḍ Brāhīm al-‘Awaḍ	Ni‘mah and his brother Abū Salīm
‘Īsā Ġalwūk	Elyyās Ša‘yyā
Elyyās Šammās	His brother Ġibrāyel
Sulaymān Šammās	Ġirġis Nāšir
Dahdūḥ	Mūsā al-Ġirġis
‘Abd al-Malik	Mhāyel Kātrīn
‘Īd al-Ĥūrī	Brāhīm Dabbūs
Na‘ūm Nabkī	Brāhīm Ġalwūk
Mhāyel Tāyeh	‘Īsā Mayda‘
His brother Mūsā	Elyyās Mūs
Ġirġis Garbandī	Ġirġis Mūs
His brother Elyyās	Ġibrāyel Mġanna‘
Ġirġis al-Murrah	Elyyās al-Tannūs Mġanna‘

[The Household of] al-Qaryatayn	
‘Abd Allāh al-Bīdī	Ġirġis Rabāḥ
Ḥalīl Hrayz	‘Abd al-Nūr al-Ġamġam
Ġirġis Naġġār	Ni‘mah Dabās
‘Īsā Šakūr	Ḥalīl Ibrāhīm Dahāl
Ġirġis Mūsā Elyyās	Ġirġis al-Ĥūrī

[The Household of] al-Qaryatayn	
‘Awaḍ ‘Bayd al-Ĥalaf	Sulaymān Abū Na‘ūm
Salāmah al-Taḥḥān	Ni‘mah al-Durah
Ĥalīl al-Elyān	Elyān Mūsā al-Ĥalīl
His brother Zuhayr	Dahḥān
Maṭar al-Taḥḥān	al-Tayf
Mṭānūs son of Elyyās Ḥalabiyyah	Elyyās al-Maṭarī
‘Abd al-Laṭīf Saṭṭāḥ	Milḥim al-Biṭār
‘Īsā Nawfal	Yūsef Mūsā al-Ĥalīl
Elyyās Ḥannā Zyādah	Ġirġis al-‘Awaḍ Biṭār
Aġir al-Ĥūnī	Yūsef al-‘Abd Allāh
Sayyāḥ son of the priest Ya‘qūb	Ya‘qūb al-Aḥras
Aġir al-Garīb	Bšārah Šaḥḥūd
Maṭar al-Zuġaymī	Ĥalīl al-Maḥfūd
‘Īsā al-Biṭār	Maṭar al-Maḥfūd

[The households of] Maskanah	
Priest Mūsā al-Ġābir	Abū Šalb
Al-Šayḥ ‘Awaḍ Taybūṭ	Yūsef Ġānim
Ġirġis Yūsef Ĥalīl	al-Maqdisī Ḥazīṭ
Ġannās, Nāšir Bšārah and Yūsef	Ġirġis Dahdūš
Haykal	The household of Hazīm
‘Īsā and Brāhīm	Maḥḥūl Ḥannūn
Mūsā and Elyān	‘Abdū ‘Askar
Elyyās al-Bšārah Bšārah	Elyyās Mas‘ūd

[The households of] Maskanah	
Ġirġis Ġānim	Al-Šayḥ Nāšif
Sulaymān Ġānim	His son Naʿīm
ʿAbd Allāh ʿĪsā	Ġirġis Niʿmāt
His brother Antānūs	Muṭrib son of Mṭānūs Ḥannūn

III. DISCUSSION AND OBSERVATIONS

The Structure of the Names

As we have seen in the list of the names of the Mardinians, also in this list most of the names are patronymics, or names that identify the donator by his father. These lists use the Arabic word *Ibin* “son of”. There are no women mentioned in the register. There are a number of men who are simply known as the father of their son *Abū Sabl* or *Abu Ibrahim* or by a patronymic such as *Ibn Hiba* or *Ibn Walid*. Some of these forms show a man as the father of a quality or trait and not a literal son such as *Abu Tayyib* father of the good.

Variation with the Names

Dīmitrī	Mitrī
Qusṭantīn	Qusṭantī
Šikr Allāh	Šikrī
Mihāyel	Mahhūl
Slaymān	Slaymā
Antūnyūs	Mṭānūs, Ṭannūs
Salīm	Sallūm
Naʿīm	Naʿūm
Mūsā	Mūs
Gabrāyel	Ġibrāyel, Ġabbūr
ʿAzīz	ʿAzzū

Rūfāyyel	Raffūl
Basīliyyūs	Bāšīl

Religious Aspect of the Names

The personal names recorded in this list reflect a community with strong religious cultural tendencies. Most of the names used by the inhabitants are either the names of Biblical personages or Church Saints. In addition, the most common of these names are similar to those mentioned relating to Mardin, however, we have some distinct names such as: Matrī (St. Dimetrius), Qīştāntī (Constantine), Bāhūs (St. Bacchus), ‘Azrah (Ezra), Andrāwūs (St. Andrew), Elyān (St. Julian), Leyūn (St. Leon) Anṭūn (St. Antony), Bāšīl (St. Basil), Maḥḥūl (St. Michael), Ēša‘yyah (St. Isaiah), Nqūlā (St. Nicolas), Rūfāyel (St. Raphael), Qurṯāqūs (St. Cyriacus), Gabbūr (Saint Gabriel), Gad‘ūn (Gideon), Barṣawm (St. Barsawm), Sarkīs (St. Sarkis), Kan‘ān (Canaan in the Bible), Ḥannūn (St. John), ‘Āzār (Lazar), Tādrūs (St. Theodore) Mattī (St. Matthew), al-Ḥārūn (Aaron).

The male devotional forms of names by placing ‘Abd “servant” before one of the “Hundred Names of God” is also noticeable among the names of Ḥamah, Ḥoms and its vicinity. We can find few devotional names that were not found among the names of the Mardinian families as: ‘Abd al-Laṭīf “servant of the Gentle”, ‘Abd al-Malik “servant of the Owner or Lord”, etc.

Typical Islamic Names

We find some typical Islamic names among the people of Ṣadad and Ḥafar: ‘Alī al-‘Awīl,¹¹ ‘Alī al-Ṣaddī,¹² ‘Alī al-Sarkīs,¹³ Yūsef ‘Uṭmān,¹⁴ Ḥannā son of ‘Alī al-Sarkīs.¹⁵

¹¹ See above p. 55.

¹² *Ibid.*, p. 57.

¹³ *Ibid.*, p. 58.

¹⁴ *Ibid.* p. 59.

¹⁵ *Ibid.*

Titles Names

In contrary of what we had seen with the names in Mardin, we only found one name preceded by the title “Pilgrim”, Maqdesī “al-Maqdesī Ḥazīṭ”. However several people in this list were identified by titles such as Afandī, from Turkish Effendi, which means a respected person, Šammās “deacon”, al-Ḥūnī “Coripiscopos”, which also could mean a simple priest, Qasīs ‘priest’, al-Šayḥ “elder”, al-Rayis “head”, al-Bāšā from turkish Pasha “chief”, al-Muṭrān ‘bishop’, al-Ḥawāḡah from persian *Khoja* “master”.

Occupational Names

Many surnames reflect the occupation or status of the first bearer

Title or Byname	Meaning	Example
al-Wakīl	Agent	Leyūn al-Wakīl
Ḥabbāz	Baker	Lūlī Ḡālīmū Ḥabbāz
al-Ḥaddād	Blacksmith	Ġirḡis al-Ḥaddād
Taḥḥān	Miller	As‘ad Taḥḥān
Ḥazzām	Packer	Ibrāhīm Ḥazzām
Naḡḡār	Carpenter	Ya‘qūb al-Naḡḡār
al-Muṭrān	Bishop	‘Awaḍ al-Muṭrān
Yāzḡī	Scribe	Brāhīm al-Yāzḡī
‘Aḡḡān	Dough maker	Mihāyel ‘Aḡḡān
Dabbās	Molasses maker	Mūsā Dabbās
Darzī	Tailor	Mihāyel Darzī
al-Biṭār	Veterinarian	‘Īsā al-Biṭār

Locative Names

In the following table, there are locative bynames that indicate a geographical provenance of the person

Title or Byname	Number	Meaning
Siryānī	1	Syriac
al-Nabkī	1	From Nabk ¹⁶
Ḥomṣī	1	From Ḥomṣ
al-Türk	1	The Turkish
Ḥalabī	1	From Aleppo
al-Ḥabaš	1	From Abyssinia
Ḥalabīyyah	1	From Aleppo
al-Orfallī	1	From Orfā ¹⁷

Cultural Aspect of the Names

The names of the listed people show an interesting cultural and social fact: those names in general are divided in different ethnic-cultural backgrounds:

Syriac names like Šamʿūn, Baršawm, Ešāʿyyah, Šālūhā, Syriac forms of Greek and Latin names like Qūryāqūs are also evident.

Arabic names include: ʿAwad, al-Rayis, Saʿīd, Farḥāt, Zarīfah, al-Wakīl, Kabūs, Mūrād, Ḥalīl, al-Zarqah, Ġawwād, Šawqī, Tawfiq, ʿAskar, Ibrāhīm, al-Šayḥ, Ġawhar, Šāḥib, Maṣṣūr, Zyādī, Muṣṣid, Taḥḥān, ʿAbd Allāh, Maṣʿūd, Mūsā, Niʿmah, Lāṭīyyah, Karīm, Daḥīl, Ḥabīb, Muḥib, Naʿīm, al-Ḥakīm, Bšarah, Tābit, Ḥamid, Šaʿūd, plus Arabic form of a Syriac or Greek name like Yūsef, ʿĪsā, Dāwud, Ḥannā, Šalībā, Yūnān, Elyyās, Malak.

¹⁶ A small city located 50 miles north of Damascus.

¹⁷ A city currently called Sanliurfa in south-east Turkey.

Greek-Latin names present include: Matrī (Demetrius), Qīṣṭāntī (Constantine), Bāhūs (Bacchus), Andrāwūs (Andrew), Leyūn (Leon) Antūn (Antony), Bāṣīl (Basil), Nqūlā (Nicolas), Quryāqūs (Cyriacus), Sarkīs (Sarkis), Tādrūs (Theodore). Turkish-Persian names: Darwīš, Šāhīn, Rustum, al-Bayram, al-Ḥawāḡah.

However, many last names or surnames are difficult to be explained, probably because they were corrupted from the original surnames, even though Arabic is the dominant type in the cultural diversity of the names.

If we do a statistical outlook of the names, we have a proximal percentage: 80 % of the names are Arabic; 3 % are Syriac, 5 % are Turkish-Persian, and 12 % are Greek-Latin.

The explanation of the high percentage of Arabic names and bynames found in Ḥamah, Ḥomṣ and its vicinity is simply because these two cities became centers of Arabic culture and administration since the Muslim occupation of Syria. And, there were many Arab tribes who inhabited these areas heavily since the eighth century in way that the majority of the population of this region spoke Arabic as primarily language. At the same time, we find a strong influence of Greek and Latin in the names. To understand this phenomenon it's important to look at the area of Ḥomṣ and Ḥamah, which were influenced by the Byzantine culture and are close to the east coast of the Mediterranean with noticeable presence of Rūm or local Byzantines.

Familial Relationships

This document contains familial relationships such as father, son, and brother; however, relationship terms found in Mardin, such as uncle, nephew, father in law, son in law, and brother in law, are not found.

In Relation with the Ordination List

Many names were mentioned in this list were recorded in some registers of ordinations that occurred during the patriarchate of

Jacob II and Peter IV in the second half of the 19th century. There are names from the village of Şadad, Maskanah, Fayrûzah, Homs, Hamah, Hafar, and Qaryatayn.¹⁸

¹⁸ Cf. DOULABANI (1994^a), pp. 328–331.

CHAPTER 3:

LIST OF *BEDEL 'ASKARĪ* FROM THE SYRIAC ORTHODOX COMMUNITY IN DIYARBAKIR IN 1891

In February 18, 1856, Sultan 'Abd al-Mağīd issued a new reform decree, called *Hattı Hümayūn* (Imperial Rescript), which set the rights of non-Muslims. One of the more conspicuous marks of the new civil equality for Ottoman non-Muslims was the abolition of the *Gizyah*, which since early Islamic times had been understood as a symbol of *ḍimmi* humiliation. In its place was imposed a new tax, the *bedel 'Askarī* (military substitution tax), which fell upon non-Muslims who were now liable for military conscription. The *bedel 'Askarī* remained in force until 1909, when any form of monetary payment in lieu of military service was abolished.

In this chapter, we have a list of *bedel 'Askarī*, which was collected from the Syriac Orthodox community in Diyarbakir in 1891 A.D., = Tamūz 1309 A.H.

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Register of military substitution fee from (members of the) Old Syriac community in Diyarbakir, which was collected in Tamūz 1309 A.H. (1891 A.D.), folios (201–202).

This list is divided into 3 columns. In the first column, which is entitled in Syriac script ܡܠܬܐ of the Turkish Ottoman word *para*, which means “amount”, we find the amount of the military substitution tax paid by individuals. In the second, also entitled in Syriac script ܡܠܬܐ of the Turkish Ottoman word *Nefër*, which means “individual”, we have the number of people who paid their military substitution tax. In the third we have the name of the head of

household and recorded with that is his job or business. In the list, each payment is recorded in an independent row. As stated, the list is written in Turkish using the Syriac script. However, there are few Arabic words. The names of the people bear some Armenian background, and some, based on their names' provenience, are from Mardin.

Amount	Individual	[Name]	[Occupation]
60	2	Arūš son of 'Amsih	Tarāqgī/Comb maker for textile industry
60	1	Megardiš son of Bāhūs Owgā	
50	1	Saīd son of Şalibah	Qazāngī/Cauldron maker
50	1	His brother Yūsef son of Şalibah	
160	4	Sarkīs Būyāhgī	Binahgī/Builder
	1	Maqdesī Malkūn son of Aygūb Qazāngī	
80	2	Haḡī Tūmās son of Maqdesī Malkūn	Baqqāl/Grocer
40	1	His other son Ġirḡis	
160	3	Hannūš son of Anṭūš	Ġūlgī/Carpetmaker
100	2	(for) His son Yūsef	
60	1	(and for the) other son Na'ūm	

Amount	Individual	[Name]	[Occupation]
80	2	Ya'qūb son of 'Amsih Gilḥah	
40	1	Ḥannūš son of 'Amūš Gilḥah	
40	1	Tūmā son of Ġirḡis Gilḥah	
60	2	Na'ūm and his brother sons of Yūsef	Dallāl/Barker
60	1	(For) the other brother Ishāq	
1	30	Gewargīs son of Ḥannūš	Bīnahḡī/Builder
40	2	Ġirḡis son of Ḥidiršah	
60	1	His son Sa'īd	
40	1	(For) the other son Bšārah	
40	2	Ya'qūb and Tūmās sons of Awsb Maṭlūb	
100	3	Šammās Ishāq son of Dāwud	
	1	Elyyās son of Šammās 'Abd al-Aḥad Kaššē	
260	5	Haḡ Dāwud son of Miḥāyel Ašfar	Būyahḡī/Dyer

Amount	Individual	[Name]	[Occupation]
40	1	Na'ūm son of Sa'īd from Mardin	Tarazī/Tailor
50	1	His brother Armūš son of Sa'īd	
40	2	'Abd al-Aḥad son of Iiṣū'	Daraqḡī/Balcksmith
45	1	(and his) son Iiṣū'	
45	1	(For) the other son Šammās Ya'qūb	
45	1	(For) the other son Awseb	
160	2	Maqdesī Ḥannūš son of Qarāqāš, and for the son of Buṭrus	
80	3	Ġirḡis son of Kūrūz	Daraqḡī/Blacksmith
40	1	His brother Ġibrāyel	
40	1	For the other brother Dāwud	
	1	Elyyās son of Qūryāqūs	Būyahḡī/Dyer
160	4	Ḥannūš son of Maqdesī Sa'īd from Mardin	

Amount	Individual	[Name]	[Occupation]
40	1	His brother ‘Abd al-Aḥad son of Maqdesī Sa‘īd	
40	1	Na‘ūm son of Maqdesī Ḥannūš	Qarmazī Iḥblīkǧī/Red Silk dealer
40	1	Ḥannūš son of Dāwud brother of Šammās Ishāq	
20	1	Son of Maqdesī Ġirǧis Safar	
90	2	Ḥaǧ Elyyās son of Maqdesī Ḥannūš	Danbaǧī
70	3	Ya‘qūb son of Maqdesī Buṭrus Frangūl	
		‘Amsīḥ son of Maqdesī Buṭrus Frangūl	

CHAPTER 4:

LIST OF SYRIAC ORTHODOX MONKS

In this list, the names of several monks who were serving in some Syriac Orthodox monasteries and churches in 1870 are mentioned. Some of these monks were listed in different colophons of some manuscripts. The majority of them came from the region of ṬūrʿAbdīn, where they were serving. However, there are also a few others who were serving in places such as Jerusalem, Aleppo, Homs, and Mosul. In this list, we find that the names were numbered. In addition to their names, the provenience and the place of their service for the majority of these monks were mentioned. Among these monks, there were copyists, and abbots of monasteries.¹ Some of these monks became bishops for different dioceses. This is not a list of all the Syriac monks, as we know there were much more of them based on the colophons and manuscripts.

1	Rabbān Brāhīm	Karbūrān ²	
2	Rabbān Yūsef which is also known as Dawqō		
3	Rabbān ʿAbd al-Aḥad ³	Ḥanīkī ⁴	

¹ A number of these monks were mentioned in some colophons of Syriac manuscripts. See BARSAN (2008), pp. 369, 377, 380, 433, 499.

² A town in ṬūrʿAbdīn, nowadays called Dargecit which is also one of the districts of the province of Mardin, south east Turkey.

³ He is the future bishop Yūlyūs ʿAbd al-Aḥad from Ḥanīkī. He was ordained bishop to the diocese of the holy Cross in February 13th 1883. Cf. DOULABANI (1994*), p. 344.

4	Rabbān Mūšē	Zāz ⁵	
5	Rabbān Yawnō	Zāz	
6	Rabbān Asmar	Zāz	
7	Rabbān Mūrād which is also known as Bihnām	Hāh	
8	Rabbān Šabū	Kafrō Tāgdū	
9	Rabbān Šam'un ⁶	Esfes ⁷	Monastery of Maḥar ⁸
10	Rabbān Šam'un	'Arnes ⁹	
11	Rabbān Šam'un	Zāz	Morī Ya'qūb ¹⁰ in Šāliḥ ¹¹
12	Monk Malkī	Habsūs ¹²	

⁴ A small village located in the district of Nusaybin in the province of Mardin.

⁵ A village in Tūr'Abdīn, nowadays called Izbirak north east of Medyāt in the province of Mardin.

⁶ He is the future bishop Athanasius Šam'un from Esfes. He was ordained the bishop of Ġazīrah and Azeḥ in 14th September 1880. Cf. DOULABANI (1994*), p. 341–342.

⁷ A village nowadays called Yarbasi, located in the district of Idil in the province of Sīrnak.

⁸ The monastery of al-Šalīb or the Holy Cross is located in the village of Catalcam, which lies a few kilometers northeast of Hāh in Tūr'Abdīn. According to the tradition, saint Aḥō founded the monastery between 575 A.D., and 600 A.D. It was abandoned during the First World War and its monks were killed.

⁹ A village presently called Bağlarbaşı located in the district of Medyāt in the province of Mardin.

¹⁰ An ancient monastery from the 5th century located nearby the village of Šāliḥ/Baristepe. Cf. BARSAWM (2000), p. 188.

¹¹ A village today called Baristepe located about 10 kilometers north of Medyāt in the province of Mardin.

13	Monk Ḥalaf	Medyāt ¹³	Morī Abrohom
14	Monk Yūsef	Medyāt ¹⁴	
15	Monk Yūsef Sobō	Medyāt	
16	Monk Ṣawmē	Anḥel	
17	Monk Danḥā ¹⁵	Anḥel	
18	Monk Gawriyyah	Anḥel ¹⁶	
19	Monk Ahō	Ḥbāb	The monastery of Morī Malkī ¹⁷
20	Monk Gawriyyah	Bādebā ¹⁸	Bādebā
21	Monk Danḥā	Bādebā	The monastery of Morī Ya'qūb or Dayr al-Ġazāl ¹⁹
22	Monk Baḥḥeh	Arbō	

¹³ A village currently called Mercimekli located in the district of Medyāt in the province of Mardin.

¹⁴ Town located in the heart of Tūr'Abdīn, nowadays it is a capital of a district with the same name in the province of Mardin.

¹⁵ A big village today called Ögündük located in the district of Idil in the province of Sirnak, south-east Turkey.

¹⁶ He is the future bishop Athanasius Danḥā from Anḥel. He was ordained in 1883 for Ġazīrah. Cf. DOULABANI (1994²), p. 343.

¹⁷ A village presently called Yemişli and is located south of Medyāt in the province of Mardin.

¹⁸ The monastery of Morī Malkē is located 2 kilometers south of the village of Arkah (Harapali). It was founded in the fourth century and is named after Morī Malkē, whose tomb is found in Beṭ Qadišā.

¹⁹ A village in Tūr'Abdīn located in the district of Nusaybin of the province of Mardin.

²⁰ This monastery is located in Mount of Izlō near the village of Bādebah/Dibek in the district of Nusaybin in the province of Mardin.

23	Monk Ya'qūb	Beṭ Sorinō ²⁰	Abbot of Morī Gabrāyel ²¹
24	Monk Hawšō	ʿAyn ward ²²	
25	Monk Iṣūʿ	Beṭ Sorinō	
26	Monk Gawriyyah	Kafārfayō ²³	
27	Monk Ṣalībā	Beṭ Sorinō	
28	Monk Yūhanun	Mašṭi ²⁴	Monastery of Morī Barṣawmō near Beṭ Sorinō
29	Monk Iṣūʿ	Medō	
30	Another monk by the name Iṣūʿ	Medō	
31	Monk Hannā ²⁵	Ḥbāb	Beṭ ʿAndarkī ²⁶
32	Monk Yūsef	Bādebā	Abbot of morī Awgīn ²⁷

²⁰ A small town located in TūrʿAbdīn, today it is called Haberli within the district of Idil in the province of Sīrnak.

²¹ The monastery of Morī Gabrīyēl lies 20 kilometers east of Medyāt near the village of Qartamīn. It was founded at the end of the fourth century in the heart of TūrʿAbdīn. The monastery is considered the chief monastery in this region.

²² A village today called Gülgöze which is located north east of Medyāt in the province of Mardin.

²³ A small village nowadays called Güngören and is located east of Medyāt, in the province of Mardin.

²⁴ Mašṭi or Mesti a village located in the district of Dargecit in the province of Mardin.

²⁵ He is the future bishop Cyril Hannā from Ḥbāb. He was ordained in August 2nd 1880 for Nisibis. Cf. DOULABANI (1994^a), p. 342

²⁶ A small village today called Yerköy located east of Nusaybin in the province of Mardin.

33	Monk Barṣawmō	Arbō	Morī Awgīn
34	Monk Iiṣū' which also known as Ġem'ah	Azeh ²⁸	Morī Awgīn
35	Monk Malkī	Bani'mi ²⁹	Morī Awgīn
36	Monk Yūsef	M'āri ³⁰	Morī Awgīn
37	Monk Fawlūs	Hbāb ³¹	Monastery of Morī Abrohom ³²
38	Monk Danhā	Mašī	Morī Awgīn
39	Monk Barṣawmō ³³	Arbō ³⁴	Morī Bobo ³⁵

²⁷ This monastery is located at the foot of the Izlō Mountain, which overlooks Nisibin. Build at the end of the fourth century or the start of the fifth century. Cf. BARSAWM (2000), p. 186.

²⁸ A town presently called Idil, which is at the same time a district in the province of Sirnak.

²⁹ A village in Tūr'Abdīn located in the district of Nusaybin in the province of Mardin.

³⁰ A village located in the district of Nusaybin in the province of Mardin.

³¹ A village today called Guzelsu, which is located in the district of Nusaybin in the province of Mardin.

³² An acient monastery located in Mount of Izlō. It was built in 571 by Abraham the Great of Kaškar the renewer of the monastic life in the Church of the East.

³³ He was ordained priest to the same monastery in July 26th of 1881. Cf. DOULABANI (1994^a), p. 342.

³⁴ A village nowadays called Taskoy, located in the district of Nusaybin in the province of Mardin.

³⁵ A small village nowadays called Gunyurdu, and is located on the slop of mountain Izlō within the district of Nusaybin in the province of Mardin.

40	Monk Baršawmō	Zāz	The Monastery of Morī Qūryāqūs ³⁶
41	Monk Gabrāyel	Ġazīrah ³⁷	
42	Monk Gabrāyel	Hišnō ³⁸	Aleppo
43	Monk Yūsef	Mardin	Al-Šām
44	Monk Eša'yyā	Šadad	Homš
45	Monk Tūmī		Dayr al-Mū'alaq ³⁹
46	Monk Elyyās ⁴⁰	Mosul	Mosul
47	Monk Ya'qūb	Al-Qūš ⁴¹	
	Monk Iiṣū'		
48	Monk Ya'qūb	Medō	Monastery of Morī Mattay in Mosul ⁴²

³⁶ Dayr Morī Quryāqūs, near the village of Zarḡil in the region of Bēriyyah, was an Episcopal seat from the XV century. Cf. BARSAWM (2000), p.187.

³⁷ It is presently Cizre, a town and district in the province of Sirnak south east Turkey, located near the border with Syria and Iraq.

³⁸ Hasnkef is a town and district located north of Tūr'Abdīn near the Tigris River. Today it is part of Batman province.

³⁹ "Dayr al-Mū'alaq or St. Sergius, Monastery is thought to have been built in the fifth century in the name of the ascetics Sergius, Zura, and Bauth, on the crest of the Barren Mountain above Balad, three leagues from Sinjar, west of Mosul". BARSAWM (2000), p. 189.

⁴⁰ The future bishop Cyril Eliyyā of Morī Mattay. He was consecrated bishop by the hands of patriarch Peter IV in June 25, 1872. Cf. DOULABANI (1994¹), p. 331.

⁴¹ A town located 30 km north of Mosul.

⁴² A large monastery located north of Mosul and it was built at the end of the fourth century. Morī Mattay played a significant role in the history

49	Monk Giragūs Būgāqlī	Wanik ⁴³	
50	Monk Ġirġis ⁴⁴		
52	Monk ‘Abd Allāh ⁴⁵	Ṣadad	Jerusalem
53	Monk ‘Abd Allāh ⁴⁶	Ṣadad	

of the Syriac Orthodox church of the East. Cf. Ignatius YACOB III, *History of the Monastery of Saint Matthew in Mosul* (Piscataway, N.J.: Gorgias Press, 2008).

⁴³ A village in the province of Gargar also called Dayr Abū Gālib. Cf. BARSAN (2000), p. 186.

⁴⁴ He is the future bishop Cyril Ġirġis son of Farah son of Ibrahīm from the family of Kassāb from Ṣadad. He was ordained bishop to Jerusalem in October 30th 1876. Cf. DOULABANI (1994^a), p. 341; DOULABANI (1994^b), pp. 87, 104, 430 and FIEY (1993), p. 221.

⁴⁵ Monk ‘Abd Allāh son of Ya‘qūb from Ṣadad from the family of Maḥlūf. He was ordained monk and priest in Jerusalem by bishop ‘Abd al-Nūr. He died in 1904 and was buried in the church of St. Bihnām. Cf. DOULABANI (1994^b), pp. 307, 328.

⁴⁶ The future patriarch ‘Abd Allah from the family of Saṭṭūf from Ṣadad. He was consecrated bishop for Jerusalem by the hands of patriarch Peter IV in September 3 1872. Cf. DOULABANI (1994^a), p. 331.

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